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SMOKE SIGNALS

VOICE OF THE NATIONS

Vol. 1 No. 5

August 1993

Nine tribes look at storage

Signs point to nuclear dump on Native land

Valerie Taliman
Special to NASS

The U. S. Department of Energy (DOE) is looking for "temporary" (40 - 50 years) housing for 22,000 metric tons of radioactive nuclear waste that has been accumulating since the 1940s, when America began producing nuclear fuel for atomic weapons. It is some of the deadliest waste on Earth and exposure to it can cause cancer and death.

Would you offer your home? How about your grandchildren's home? That's the basic question that the American government is asking Native Nations.

The waste has to go somewhere, and at present, all paths seem to lead to Native lands. The proposed "solutions" for temporarily and permanently storing nuclear waste involve Native people, just as the mining, milling, enriching

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Maryland chief is first installed in 280 years

Doreen P. Conrad
Special to NASS

EASTERN SHORE, Md. — In a rare meteorological occurrence, a huge rainbow ringed the sun while 300 guests witnessed the induction of Sewell E. Fitzhugh as the first chief to be installed on Maryland's Eastern Shore in more than 280 years. Fitzhugh, 39, is founder and chairman of the Nause-Waiwash Band of Indians, Inc., and now chief.

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Indian veterans at the Viet Nam Veterans Memorial, The Wall, on Veteran's Day 1991. At least 235 Indians' names are on the wall. National Park Service/Bill Clark

Indian echoes at The Wall

"My people have been fighting for this country for five hundred years."
■ Hopi Elder, 1992, Flagstaff, Ariz.

Johnny Flynn
Special to NASS

I remembered what the Hopi man had said as I stood in front of The Wall the other day in Washington D.C., looking for my own name. It was during a public hearing on the Navajo-Hopi land dispute in November last year. The hearing was in the Skydome on the campus of Northern Arizona University in Flagstaff. He stood up during the most heated part of the discussion, when white veterans were calling on their service to sway people's minds against the Hopi's legal rights.

He was wearing an American Legion hat with insignias of the Purple Heart and a Bronze Star. He stood at the microphone, and in a voice breaking with passion, invoked his own service and an admonishment to the audience to remember that the Hopis, and all Indi-

ans, have been fighting for America since they were created to inhabit this part of the earth. His speech was an echo as I stood in front of The Wall, looking for the Native American names I knew were there.

In the shadow of the Lincoln Memorial, tucked away in a grove of trees on a corner of the mall in Washington D.C., are three memorials to the veterans of the Viet Nam War. The first and most impressive is The Wall, the black gash of granite containing the names of United States soldiers killed or missing in the 20 years of war in Viet Nam. Of the 58,000-plus names on The Wall, some 235 or more are the names of Native Americans.

Building The Wall was controversial from beginning to end. Veterans of other wars felt the design was not in the traditional style of war memorials, statues usually. So as part of the compromise, additions were made to the entrance to The Wall in 1984 in the form of a flagpole and inscription and the life-size sculpture pictured on the front page

of this issue.

But for many Native Americans, the statue became the source of an insult when their specific contributions to the Viet Nam war, and indeed all of America's wars, were ignored. The statue was made to include an African American, and two Anglo Americans. When Chicano and American Indian veterans pointed out the exclusion, the sculptor, Fredrick Hart, identified one of the figures, the one on the far left, as an "ethnic American," but with features indistinguishable from the Anglo American in the middle. Native American Viet Nam veterans felt betrayed.

I found Eddie C. Begaye's name. He was killed by hostile fire in May 1967. His name is near that of Prentice LeClaire, Choctaw, killed in action in August. When I found the name of Richard Youngbear, I wondered if he was related to those Mesquakie singers from Tama, Iowa. I wondered if that Tama drum still misses him.

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Tone-kei Speaks

We celebrate Grandfather Sun for what he has done for all creation

Long time ago our animal brothers could talk and the life-giving plants and water could talk and understand that everything the Great Spirit created on Mother Earth had a purpose.

The countryside furnished our animal brothers with grass to eat and in return the animal brothers were glad to give themselves to the two-legged humans. The humans laid their own dead ones out to be consumed by creation again and again. By becoming part of the live ones again, everyone continued to live in harmony.

The humans, plants, animals and water of Mother Earth owed their existence to the sun, Grandfather to everything.

Grandfather Sun was good to everyone as far as the eye could see. Everyday he shined his life-giving rays on everything and everybody. Everyone felt good, healthy and happy for they were

growing tall and strong.

Grandfather Sun created a beautiful picture just before he took all the colors with him at sundown. Each evening the animal brothers stopped in their tracks and slept. The humans stopped their daily tasks and slept, dreaming of when Grandfather Sun would be with them again the next day.

Grandfather Sun helped the children of Mother Earth in many ways, and all creation felt good and safe when he was shining. The lakes and rivers were grateful for him taking their old water and returning it when it rained. While the water was with him they told him how grateful everyone felt because of his help. Grandfather Sun knew this, but it made him feel good to hear it. He felt so good he decided to shine and be with everyone all the time, and took the night away.

Grandfather Sun's children felt good for a while but the humans grew weary. They needed time to sleep. New trees and new crops of grass were coming up everywhere and they took over Mother Earth. Everyone was sad after a while; there was no room left to work or play, and the four-legged ones got lost in the

thick jungles and tall grass.

It was decided by everyone that when the water went up into the sky again, it would let Grandfather Sun know of the terrible problem of too much light.

When Grandfather heard of how sad his children were becoming he decided to do something about it. He knew rest and sleep were the most important part of a happy world, so he brought back the night and made it longer. He told them this is the last change he would make on Mother Earth. He also said he would have different seasons beginning with a new year, when new plants start to grow.

Everything and everyone was pleased, especially the night time creations like the cats, owls, and bats. They were happy about the longer nights.

Finally Grandfather Sun, in his ever-changing cycle, caused it to snow, but his children were so used to his warm rays they couldn't stand the cold. Many died. The first cedar trees came into being, replacing the dead humans. For each human who passed away, a cedar tree grew.

Grandfather Sun's remaining children learned to live with the snow, but still longed for the warm, life-giving days, so



he decided to give sunny days most of the year. It was good for everyone.

To this day, cedar trees stay green year round and green leaves and grass change color and fall to the ground before the snows come and the nights get longer.

Today many Indian nations celebrate Grandfather Sun and all he has done for all creation ... celebrate in the form of the Sundance (Medicine dance). ...I have spoken.

■ *Tone-kei (Sammie White), Kiowa, is a desert tour guide in Scottsdale, Ariz., and an announcer at many American Indian events in the U.S. He also is a former editor of OKC Camp Crier in Oklahoma City.*



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We welcome articles, letters, poetry, photographs, etc., of interest to Native Americans. Materials to be returned should be accompanied by a self-addressed envelope and sufficient return postage.

Open letter

To 'land run' celebration organizers, news media and citizens of Oklahoma

JoKay Dowell, coordinator
American Indian Movement
Northeast Oklahoma

TAHLEQUAH, Okla. — The American Indian Movement of Northeast Oklahoma unanimously voices opposition to the train ride and coinciding celebrations around the cities of Enid, Guthrie, and Perkins commemorating the 100th anniversary of the Oklahoma Land Run involving the Cherokee Outlet.

We also continue to voice opposition to the erection of the statue in Ponca City, Okla., entitled, "This Land is Mine." The title of the statue has already gained public attention and will be known with or without public display. Erection in a place supposedly obscure to Indian children is no compromise since the perpetuation of "racist outlaw mentality" (take what you want at whatever cost) projected by this statue will affect all children and all segments of society.

Celebrations such as these are distasteful and disgusting because they display extreme disrespect for the Native people of this state and flagrant disregard for the losses suffered by our ancestors. These celebrations are also a display of historical ignorance by the participants and organizers.

One only has to look back into history a couple of generations before the land runs to become aware that each of the runs

involved not only the loss of our lands — secured by the Indian people through treaties with the United States government and written into the Constitution. Also involved was the loss of dignity and life subsequent to persecution and cruelty not unlike that suffered by the Jewish people in Germany at the hands of the Nazi Regime under Adolf Hitler.

Sixteen thousand people (and this is only one tribe) — living, breathing, thinking human beings — were arrested and forcefully driven into concentration camps. Ten of these concentration camps were erected in Tennessee and one in Alabama. Most of the Cherokee people in the East were locked away in these concentration camps by late July 1838.

In defiance of a Supreme Court decision, President Andrew Jackson ordered the people of the Cherokee Nation — men, women, elders and children — to commence a death march some 1,200 miles to what was then Indian Territory, now part of the present state of Oklahoma. This death march took the better of six months. Road conditions, disease, distress of winter travel on foot and starvation made death a daily occurrence, mostly among the elderly and the children. Mortality rates for the entire forced removal and its aftermath are appalling, totaling approximately 8,000.

After their arrival in Indian Territory

these people began to adapt to their new homeland — designated as their own forever by the supreme law of the land. But in less than 50 years white settlers (already numbering 300,000 by 1890) and businessmen (mainly in the cattle industry) and so-called "friends of the Indians" in the East were crying out for abolition of treaties between the U.S. government and the sovereign Native Nations. This was so they might lay their hands upon the land (already encroached upon by white settlers through trickery, deception, manipulation and murder in some cases) and claim it for their own.

And this is only one example of persecution and genocide in American and Oklahoma history — the dark side of the majestic and noble rendition played out in our educational institutions and in celebrations such as those commemorating the Land Run Centennial.

These acts of genocide, oppression and treachery are the prelude to the Oklahoma Land Runs of the late 19th and early 20th centuries. In these horrendous acts will you find the roots of your celebrations.

Have you, the organizers and participants of these land run celebrations, no empathy or compassion for the suffering incurred by these people so that you might have a place to call home today?

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Cover photo: Where is the Indian in this photograph?

Sculptor Frederick Hart created the life-size statues depicting three Viet Nam War soldiers that is part of the Viet Nam Veterans memorial in Washington, D.C. Depicted are an Anglo soldier, center foreground, a black soldier, at right, and what Hart has called an "ethnic American" soldier at left. This has not soothed some American Indian Viet Nam veterans who believe the sculpture ignores the significant contributions American Indians made in Viet Nam and in other wars. See story beginning on page 1. Photo for NASS by Johnny Flynn.

Peltier may seek clemency over another trial

Special to NASS

Leonard Peltier may seek the aid of the Clinton administration rather than the court in getting a release from the federal prisons where he has served 17 years on two murder convictions.

The third appeal of the one-time American Indian Movement activist was rejected by the Eighth Circuit Court of Appeals in July.

"My position is that there shouldn't be any further appeals at this point," said Eric Seitz, one of four attorneys handling Peltier's case. Seitz, who works out of Honolulu, said he will advise Peltier to seek clemency from the Clinton administration instead of pursuing a fourth appeal.

In a controversial trial, Peltier was convicted of murdering two FBI agents on the Pine Ridge Reservation in South Dakota in 1975. He began serving two consecutive life terms in prison in 1977.

Clemency could take many forms, up to a full pardon, Seitz said. Two more likely possibilities would be changing the sentences for Peltier's murder convictions and his escape conviction to concurrent rather than consecutive. That would make him eligible now for parole, Seitz said.

Under the current sentencing, Peltier could be paroled on one life sentence, but would have to serve 15 more years before being eligible for release on the second conviction.

By any standards, Seitz said, "the man has served enough time." He said the

new Democratic administration and the continued international and national pressure for Peltier's release or retrial would aid any request for clemency.

Amnesty International has taken an interest in Peltier as a political prisoner and support has grown in Canada, from where he was extradited for the trial.

"Beyond a doubt," the attorney said, "Leonard is the best known political prisoner in this country."

He also said one judge who heard an appeal ruled against Peltier, but wrote to then President Bush to recommend clemency. That will also aid the request, Seitz said.

"We have had a lot of great publicity and outpouring," he said. "All of these things combined suggest we have a favorable climate for clemency."

It is very unlikely, however, that any president could grant Peltier a pardon, Seitz said, because of politics.

Another of Peltier's attorneys remarked that the only thing that will free the prisoner is public pressure on President Clinton to grant clemency. Besides Seitz, Peltier has attorneys in Rapid City, S.D., Fargo, N.D., and New York.

Seitz said that Peltier's case was probably the best known political cause célèbre after Nelson Mandela's. He compared the situations between the South African leader, who also was sentenced for murder in a questionable trial, with Peltier's case.

In rejecting the latest appeal, the court decided two arguments were too late to raise. One argument involved prosecu-

tion misconduct, such as fraudulent affidavits, and the other charged deliberate government intimidation — the jurors at Peltier's trial daily ran through an armed gauntlet of agents creating an image of Peltier as a terrorist, Seitz said.

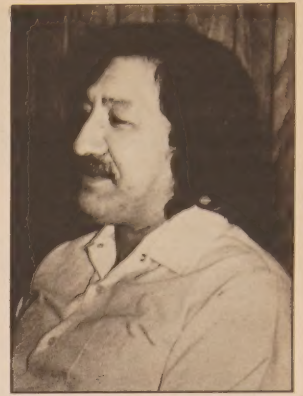
According to Seitz, the court accepted a third argument — that ballistics reports about the fatal shots that killed the agents were not true as presented during the trial and that the gun Peltier had been holding during the incident was not the weapon that fired those shots — but the court could not decide whether that particular evidence would have changed the conviction.

Peltier told *News from Indian Country*, in an interview after the appeals court decision, "We uncovered evidence, I think it was in '83, where they manufactured the murder weapon and there was no way for me to dispute at the trial whether this was the murder weapon or not. We found evidence that this particular gun did not fire, was not the murder weapon."

The U.S. Supreme Court has ruled that it must be evident that such new evidence after a trial would make a difference for the court to grant an appeal and retrial.

Assistant U.S. Attorney Lynn Crooks, who fought the appeal on behalf of the federal government, said the Eighth Circuit Court's decision validated the prosecution's work. He said the verdict was "expected and felt appropriate."

"Obviously, we were very pleased," he said.



Leonard Peltier

Crooks also praised what he termed objective reporting on the celebrated case, saying that the courtroom during the appeal hearing was calm, though full of spectators.

"Certainly it had a public interest," he said, "but not a partisan interest ... It was just an interesting trial."

Peltier has most recently been serving his term in the federal prison in Leavenworth, Kan. Any decision on whether to pursue an appeal or try for clemency must come from Peltier and his attorneys.

Meanwhile, the Leonard Peltier Defense Committee is asking supporters to write to Clinton, to Attorney General Janet Reno and to senators and representatives about Peltier's case. The defense committee may be reached at 913 842-5774 or at P.O. Box 583, Lawrence, Kan.



By Terri C. Hansen
Special to NASS

Oregon is in the midst of a yearlong "celebration" commemorating the 150th anniversary of the Great Migration West on the 2,100-mile Oregon Trail. The trail took white settlers from Independence, Mo. to Oregon Territory in the greatest migration in American history. Nearly 350,000 pioneers made their way West in the 1840s and 1850s alone.

The 1993 Oregon Trail Sesquicentennial Celebration is being observed by most Oregon cities and towns along the original trail with festivals, exhibits, reenactments and interpretive centers. The celebration has created a troublesome question for most of the Indian Nations invited to participate: how much respect and participation, if any, should be given to these events by the Northwest's Indian people?

Some tribes have expressed concern that participation might be misconstrued as an endorsement of the westward migration of white settlers, whose arrival brought disease and displacement to the Native peoples. Others believe their participation is an opportunity to educate non-Indians.

The Siletz Dancers of the Confederated Tribes of Siletz Indians of Oregon opened the Sesquicentennial earlier this year in Salem, Oregon's capital. According to Teresa Miller, a Siletz writer for the tribal newsletter, the mission of the dance troupe is to enlighten those who do not relate to Native peoples. Still, the Siletz Tribe did not wish to celebrate the

immigration of white settlers to the Northwest. To achieve their goal, Bensell Breen, a tribal council member, set the tone for many of the Indian people in his opening speech:

"We ... attend this celebration for reasons which differ from many present here today. Our tribe represents 24 bands and tribes of aboriginal peoples whose homelands extended from Southern Washington to Northern California, from the Cascades to the Pacific ocean, including the area on which we now stand, for the Indian people, the Oregon Trail is not an occasion to be celebrated. For us, the Oregon Trail represents over 150 years of disrespect of our culture and sovereignty and the erosion of our lands.

"But neither is today a day of bitterness and recrimination — it is instead a day of remembrance and of looking to the future. Today we dance to celebrate the lives of those who survived through adversity and times of struggle. We celebrate the lives of those who died valiantly trying to retain that which was theirs. We celebrate the bounty of Mother Earth. We celebrate the restoration of our tribe and we thank Senator Hatfield for his participation on our behalf. We dance toward the future that we may all live together in peace, harmony and understanding.

"Let the rift of misunderstanding that has divided us all be dissolved, that the culture and beliefs of all peoples may no longer be ignored or feared so that we may work together with mutual respect for one another. We look forward to a future in which the tragedies of the past

will never be forgotten — that it will help in reaffirming a true respect for our sovereign rights, as one government respects another, a future of self sufficiency and growth for our people."

At the Native American and Pioneer Living History Display in Pendleton, Ore., an Indian summer village is portrayed with daily flint-knapping demonstrations by American Indians, with food drying, hide tanning, basket weaving and dollmaking. Visitors can hear legends told by Indian storytellers.

Although the Indian living history village could be viewed simply as entertainment for attendees, event chairwoman Pat Terjeson explained during an interview, "This exhibit is unique to the trail celebration because it features the interaction of the pioneers with the Native American Indian." She added, "It's important to show the Indians and immigrants working together, the Cayuse and the pioneers meeting in the Blue Mountains ... For the first time the Indians really began helping them; feeding them and trading their food. The Indians shared their culture."

The display continues through August 1993, when it will go into storage until completion of the \$13 million Oregon Trail Interpretive Center on the Umatilla Indian Reservation in southeast Oregon. The 38,500-square-foot interpretive center is expected to be completed in 1995.

In conjunction with the celebration, school children have routinely been asked to complete assignments based on the history of the trail. Yvette Bettelyoun, a Lakota student, bluntly wrote,

"[The Oregon Trail] leaves visions of war and sickness that wiped out many of the tribes of the Willamette Valley ... White invaders disrupted the Indian age-old cultural and spiritual relationship with the Earth Mother, and took their lands."

She noted that "many pioneers were saved from the rivers, and many orphaned. White children found on the trail were adopted by the tribes. These children were raised with love as the Indians' own children." Her composition concluded, "A great debt is owed to the American Indians for their great sacrifices in the building of the United States of America and the very success of the pioneers of the Oregon Trail."

For her essay portraying the Indian perspective, Yvette received recognition for promoting cultural sensitivity in the community.

Oregon City is the official "End of the Oregon Trail." The town is hosting the final major event of the 1993 Oregon Trail Celebration, a three-day fest scheduled to coincide with the arrival of the Official Oregon Trail Sesquicentennial Wagon Train on September 4. The wagon train will have traveled along the trail for 73 days before arriving in Oregon City, and has received national and international media attention. The wagon train recently passed through southeast Nebraska to the Platte River and into Wyoming on its way to Oregon City. Wagon masters shared a pipe ceremony with members of the Oglala Lakota.

The End of the Oregon Trail Grand Finale event organizers invited local

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Margaret and Tom Keebahe at home at Shadow Mountain, former Bennett Freeze Area.

Zah wants 'Marshall Plan' for Navajo area where building stalled 26 years

TUBA CITY, Ariz. — Navajo Nation President Peterson Zah asked the U.S. here July 9 for a "Marshall Plan" and \$21.5 million to help Navajos living on 1.5 million acres where a government freeze on almost all building was in effect for 26 years.

Zah called the area, known as the Bennett Freeze Area, "the land where time stood still" in a hearing by the Senate Interior Appropriations Subcommittee, chaired by Sen. Robert C. Byrd, D-W.Va. He said the area and its more than 2,500 Navajo families "in many ways is as much in need of housing, roads and other infrastructure from over 26 years of forced neglect as were portions of Europe in the post-war period."

Zah also testified at the hearing at Greyhills High School in Tuba City that the Bennett Freeze area has endured "government-enforced squalor" and has the "worst housing conditions in the United States."

The area affected was named for former Indian Affairs Commissioner Robert L. Bennett, who in 1966 ordered what became a freeze on building and repairs there. He did so, he said, to protect Hopi Tribe interests in the area during the protracted Navajo-Hopi land dispute. Bennett apparently intended that the order preventing building in the area without approval of both tribes be temporary. It was not lifted, however, until September 1992.

The freeze was lifted as a complex plan to settle the Navajo-Hopi fight over

land was proposed. As part of the settlement, Hopis would get nearly one-half million acres of public and private land in northern Arizona, besides former Navajo land partitioned to them by the 1974 Navajo Hopi Land Settlement Act. Under the plan, about 250 Navajo families living on what is now Hopi land must either move or lease land from the Hopi. Many of the families have refused to move, however, becoming "resisters."

Federal Magistrate Harry McCue attempted for two years to negotiate a way to move the Navajo families or allow them to lease land. Late in July, he ordered that remaining Navajos have until August 5 to accept or reject proposed 75-year leases, with the leases paid by the Navajo Tribe. A final hearing on the lease proposal was set for the same day at Big Mountain in the disputed area.

Zah charged at the hearing here that during the freeze, "the Hopi denied or ignored nearly every one of the hundreds of requests made by the Navajo government and individuals and families for public works projects and for basic home improvements such as the addition of running water or connection of electrical wiring to a power line."

He told the hearing that the Hopi interpreted Bennett's order to prohibit "any Navajo construction, even repairs ... The Hopi Tribe took the position that fixing broken windows [and] replacing leaking mud roofs was "new construction."

Arizona State University anthropologist Scott C. Russell testified at the Tuba City hearing that "the government's freeze policy has had direct and devastating consequences on virtually all Navajos living within the affected area. This includes forced separation of families, severe poverty, and intolerable living conditions."

Russell said he has visited hundreds of Navajo homes in the area and interviewed more than 1,000 residents over 10 years. "I can also say ... that the freeze has been directly responsible for destruction of significant aspects of Navajo culture and religion among many Navajo in this region."

Navajos also presented data at the Tuba City hearing they said shows a severe health crisis in the former freeze area "that far exceeds the Indian illness and death from the 'mystery illness' that has claimed 21 lives in the Southwest." For one thing, Navajos said, only about 10 percent of families in the area have running water in their homes, compared-

with 50 percent on the rest of the Navajo Reservation.

Zah was in Washington June 17 to protest proposed cuts in the Indian Health Service budget and urged Congress to immediately take action to reverse severe health and other damage done by the Bennett Freeze. "Where else in America has the federal government required thousands of families to live for a quarter of a century in housing they wouldn't let a migrant worker sleep in for one night," he asked.

He said in the appearance before Congress and at the Tuba City hearing that the tribe is requesting \$21.5 million in fiscal 1994 as an emergency request to improve living conditions in the freeze area.

The amount, he said, "is only a fraction of the amount of foreign aid recently approved by the House of Representatives ... \$3 billion to Israel, \$2.1 billion to Egypt and \$904 million to aid to former Soviet republics."

Photos courtesy Brown & Bain law firm, Phoenix.



Julia and Keith Slender at their home in Kerley Valley in the former freeze area.

Cherokee council changes law affecting adoption of children

TAHLEQUAH, Okla.—Those wishing to adopt Cherokee children likely will face different requirements since amendments to the Cherokee Nation Tribal Membership Act took effect last month.

An act adopted by the Cherokee Nation Tribal Council in its July meeting is designed to enforce provisions of the federal Indian Child Welfare Act (ICWA) of 1978. The ICWA was enacted to promote stability and security of Indian tribes and families by ensuring that Indian children involved in child custody cases be placed in families reflecting the unique values of Indian culture.

The amended Cherokee Nation Membership Act allows all newborn children to be automatically admitted as members of the Cherokee Nation for 240 days after birth. This is providing the child is a direct descendant of an original enrollee of the Dawes Commission Roll.

Bill Clark, program manager of the tribe's Indian Child Welfare program, said the change in the law should be of special interest to attorneys, individuals and even district court judges—especially those who have been manipulating the ICWA wording.

"Particular attorneys and prospective adoptive parents have been successful in finding loopholes in the ICWA language and convincing district court judges to render rulings that basically abandon the original intentions of the 1978 act," Clark said.

The amended Tribal Membership Act is the direct result of these loopholes. According

to Clark, several attorneys and private adoption agencies have advised natural parents to relinquish tribal membership to avoid the "hassle" of the ICWA.

Most prospective parents do not want the tribe to be involved, much less have influence in the placement proceedings, so they try to avoid the ICWA, Clark said.

"In one case, the adoptive parents' attorney instructed the natural mother to relinquish her tribal membership, and even provided the form for her to do so," Clark said. "He also told her not to say she was relinquishing her membership so her baby could be adopted, but rather to simply mark 'personal reasons.'"

This procedure is one way of avoiding the tribe's Indian Child Welfare program, which has a vested interest in the welfare of all Indian children.

"When parents relinquish their tribal membership and attorneys allow Indian children to be placed in non-Indian homes, it's like cultural genocide," Clark said. "Which is the very reason the ICWA exists."

Provisions of the new law are that temporary membership will expire after 240 days without notice to the child or legal guardian, and determination of status will be left to the tribe's registrar. The act also provides that relinquishment requests will be subject to a 180-day waiting period. After that time, the registrar will grant relinquishment based upon the member's ability to show good cause.

With an emergency clause attached, the act was signed into law immediately.



Cecil and Angela Begay home on Highway 160 near Tuba City, former Bennett Freeze Area.

Arizona attorney general hits eight stores for jewelry and rug fakes

PHOENIX — The Arizona attorney general announced that eight lawsuits have been initiated by that office charging consumer fraud against businesses for selling "mass produced," imitation Indian arts and crafts as authentic.

The complaints, filed in June in Maricopa County Superior Court, named six Scottsdale, Ariz. businesses, one in Sedona, Ariz. and one near Sanders, Ariz. on Interstate 40.

The Indian Arts and Crafts Association (IACA), headquartered in Albuquerque, N.M. said it "applauds this action and will support it in every way possible. These same problems exist in New Mexico as well and we are hopeful that the New Mexico AG's office will be encouraged to take the same kind of strong action."

A statement by the IACA added: "We are hopeful that reputable dealers will not be considered 'guilty by association' by consumers and that they will understand that not everyone in the industry is involved in these types of fraudulent sales misrepresentations."

One of the shops cited in Scottsdale, Grey Wolf, is an IACA member, the association said. "We regret that an

IACA member has engaged in these deceptive actions and, as such actions are a breach of the Association's Code of Ethics, this matter will be referred to the Ethics Committee for the appropriate action."

The Arizona attorney general's identified other businesses as Turquoise Lady, Silver Star, Silver Arrow, Resort Images, Jewels of the West and Silver House, all in Scottsdale; Ortega's Indian Ruins at Sanders; and El Dorado in Sedona. The office said Ortega's at Sanders should not be confused with the Gilbert Ortega stores in Arizona.

The Arizona AG's office said an assistant attorney general posing as a customer made purchases at each of the accused stores.

Clerks told the investigator that jewelry was authentic and handmade. Attorney General Grant Woods said that the jewelry was fake, mass produced, and made with plastic "or other unknown substances."

Resort Images also sold the agent a rug claimed to be "100 percent wool handmade Navajo rug," the office said, which was found to contain "synthetic fibers and is a 'garden variety' Mexi-

can import."

The AG's office also sued most of the companies for advertising "continuous, fictitious '50 percent off sales.' We allege the prices are inflated to make customers think the jewelry is worth more than it is and to make people think they are getting a good deal."

The IACA said that in January, it gave its members a deadline of June 30 "to cease the practice of fraudulent discounting and was pleased to see that some of the charges brought against the eight businesses was that of 'advertising continuous, fictitious '50 percent off sales.'"

The association said it encourages anyone with information that one of its members has breached its code of ethics to write or call the IACA office. The IACA may be contacted at: Indian Arts and Crafts Association, 122 La Veta N.E., Albuquerque, N.M. 87108, phone (505) 265-9149.

Shortly after the Arizona AG's action, this sign was seen in a Flagstaff, Ariz., Indian crafts store: "Nothing in this store is 50% off — but there is a swap meet at the end of town if you're so inclined."

Driver's licenses will promote 'Oklahoma Native America'

OKLAHOMA CITY — "Oklahoma Native America," the state's promotional theme, will appear on state driver's licenses beginning Sept. 1. The change was made to show support of the state theme and to raise the level of awareness among Oklahomans about their state's attributes, said the Oklahoma Tourism and Recreation Department.

The theme was developed by Oklahoma City advertising agency Ackerman McQueen for use by the tourism and recreation department.

"The theme 'Oklahoma Native America' is much more than a logo; it is an identity statement for Oklahoma," the Gov. David Walters said. "Research shows Oklahoma's strongest selling point is that we are the cradle of American culture and the West."

Walters said "Native American" refers to the many activities and attractions available in the state, with special emphasis given to the culture, history and art of more than 250,000 American Indian people who live in Oklahoma.

Moving Wall coming to Muskogee powwow in October

MUSKOGEE, Okla. — The Moving Wall, the half-scale replica of the Vietnam Veterans Memorial in Washington, D.C., is coming to Muskogee in October and will be celebrated with the Native American Veterans Commemorative Powwow.

Rod "Smokey" Gwoompi, 4/4 Kiowa of Commerce, Okla., said the powwow was planned after a Muskogee mayor's task force asked American Indians in the area if they would like to have one.

"There may be some Native American vets who will want to attend the powwow and see the Moving Wall," said Gwoompi. "We're honoring all the veterans of all wars and conflicts all over the world. We want to reach out and tell them, 'Welcome home.'"

The wall will be in Muskogee Oct. 11-17 at Honor Heights Park. The powwow will be Oct. 15 to 16 at the Muskogee Expo Grounds.

The Moving Wall drew 200,000 visitors when it was in Enid, Okla. and more than 500,000 when in Broken Arrow, Okla. in 1991.

For additional information on the events, call 918 687-6171.

Indigenous Peoples Summit is theme of AIM's 25th anniversary

MINNEAPOLIS — The board of directors of the National American Indian Movement (N-AIM) announced details of the 25th Anniversary of the American Indian Movement Celebration/Reunion that includes the 1993 National AIM Conference, Powwow and Concert. The event will take place Sept. 1-6 at Fort Snelling State Park near the Minneapolis/St. Paul International Airport.

N-AIM said the theme of the historic gathering is the international Indigenous Peoples Summit 1993 (IIPS 93). Besides the 25th anniversary that will gather AIM chapters from around the United States and Kanata (Canada), the summit will have participation of the League of Indigenous Sovereign Nations, (LISN), and the National Coalition on Racism in Sports and Media (INCRSM). There also will be reports from the International Indian Treaty Council (IITC) from its 1993 conference at Kualoa, Hawaii (Aug. 24-29).

"We encourage all movements, organizations, tribal governments, leaders, indigenous peoples, as well friends and supporters, solidarity groups, from North, Central, and South America and worldwide to attend the International Indigenous Peoples Summit 1993," said an N-AIM announcement.

This year's event will again be held at the site of previous AIM gatherings at Fort Snelling State Park. This is at the confluence of the Min-ne-sota and Missis-sippi rivers, which was the site of the 1862-63 internment camp of the Mdwakanton Dakota people, where hundreds perished with the hanging of the 38 Dakota men at Ma-ka-to (Mankato), Minnesota.

"We meet to honor the spirit of the martyrs and survivors of the United States and Minnesota's sordid history," said the announcement. "Also, we will memorialize the passing of AIM's first

president and prominent leader of the Winnebago Nation and the Native American Church, Rueben Snake."

Before IIPS 93, AIM will host the Third Annual Sundance at the pipestone quarries at Pipestone, Minn. on August 22-29. N-AIM said that while the agenda for IIPS 93 will be drafted by summit participants. The national leadership, however, proposes that a major item be reviewing and updating the Trail of Broken Treaties, a 20- point Indian Manifesto, crafted in 1972, presented to the Nixon administration and rejected. It called for reparations, restitutions and restorations of a 160- million-acre land base for the reconstruction of an Indian future in America.

Additional agenda items will include: treaty land, water and natural resource rights; freedom of religion, standards in federal, provincial state and local correctional facilities for religious and cultural expression; health and environmental protection; government and multinational corporate hydroelectric schemes targeting native lands and populations; the North American Free Trade Agreement (NAFTA); the continued violations of the Jay Treaty and other international instruments, which N-AIM said "continue to victimize indigenous people's right to free travel, trade and commerce."

The IITC will conduct workshops on how indigenous people can bring issues to the international community and international forums.

Other important issues on the agenda are desecration of sacred shrines and burial sites, exploitation and marketing of religious and sacred objects, and a declaration of war against New Age exploitation of indigenous religion and culture.

"A major problem that we must deal with are the wannabes, instant shake and bake shamans, medicine men and

women, artists, writers, self-proclaimed AIM leaders, and non-Indians masquerading as Indian people," said the announcement.

"We will seize this historic opportunity to unify American and Kanata Indian movements in all state and provinces of North American and to build a unified front with all indigenous movements."

AIM's first Phillip Deere Memorial Human Rights Award will be presented to a selected person and the International Indian Treaty Council will present the first Bill Wahpepah Memorial Human Rights Award.

To nominate persons, to receive flyers and posters, or to make recommendations on agenda items, contact N-AIM immediately at the National American Indian Movement, P.O. Box 13521, Dinkytown Station, Minneapolis, Minn., 55414. Phone 612 724-3129, or 612 331-3380, or fax 612 331-1747.



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Letters to the editor

Maine 'teacher' can't decide whether he's Native

Editor:

Just received my first issue today and truly enjoyed it. I noticed in reading it that your coverage is nationwide. That is the reason for this letter.

Here in southern Maine we have a problem with people holding sweat lodges and such and charging for these things. Case in point is a man by the name of David M. McCart. [He] also goes by the name Inyan Tanka.

I have two flyers that McCart sent out stating the following: (1) He has studied spirituality and healing with many tribal elders (who he refuses to name). (2) In 1971 he was introduced to and began living the philosophy of the Lakotas. In his ceremonial work he follows the ways of the Lakota people, has completed several vision quests, conducts inipis, is a counselor, and presents workshops on Native People's spirituality. (3) He is a pipe carrier in the Lako-

ta tradition.

Also, (4) He teaches women's' groups and charges \$20 per session. (5) He also teaches traditional women's' teaching and charges \$100 for this (Yes, all this is true). (6) If this isn't bad enough, he does a workshop on "The Sacred Stone People's Lodge" for which the charge is also \$100 (7) At first he said he was a native, but as the publicity got bad, he started saying he wasn't. I don't know if anyone knows for sure.

After receiving some bad publicity, David has quieted his activities for now. He is expected to reappear, as before, some time in the future. If you see or hear of this person, please contact someone (like the Lakota Nation, maybe) so that he can be stopped.

Also, all that has been stated about this person and his fees is copied from the flyers he sent out.

■ Leslie Adkins, Bath, Maine

God hears all, New Agers as well as Native Americans

Editor:

Recently, much has been written in Native American publications about "New Agers." I am such a "New Ager" and I can no longer remain silent about all the criticism.

I understand that there are some "New Agers" who have made mistakes, like building medicine wheels on reservations. Our growing children have made mistakes also and we have taught them the difference with understanding, kindness, and a loving heart. Prayers are always done with good intentions, even if they come in the form of a medicine wheel. God does not say that prayer is from a "New Ager," so I will not hear it or that prayer is from a Native American, so I will listen. God hears us all!

We have no choice anymore; Mother Earth is crying out for us to pull together to heal and to love her. This means all the colors and all the races, white, black, red and yellow. Many tribes use these as their directional colors and I see this as bringing together the four races as ONE. "New Agers" are also a part of

this and we have to become "One People" for the sake of Mother Earth.

How can we ever empower Native Americans again if we are shut out and labeled? Spiritual growth is a main goal for many of us, and we work very hard to achieve this. To believe in the unseen, to practice self-healing, to listen in meditation and to open ourselves for God to work through.

Ten years ago I began my spiritual journey and over two years ago, with all my heart, I stepped onto the Native American path. Eight years ago I started a "New Age" bookstore with very limited funds, and an enormous amount of faith in God. A little over a year ago, adjacent to this store, I opened a Native American book and gift store. Both fit very well together, just as we as people can work well together.

I have participated in many sweats, sunrise ceremonies, and had the honor to pray on the Holy Ground to help heal a medicine man. I have donated large amounts of food and money to Native Americans and hold continuous clothes drives through my New Age store. At Thanksgiving and Christmas I have food and toy drives, which are distributed to four different reservations. I subscribe to Native American newspapers and pray so your struggles will cease. I support Native Americans by buying and selling your crafts, so you are able to help yourselves.

"New Agers" might not meet your approval in the way we accomplish spirituality, but please consider that we want to join you, learn from you and through that, together, we can heal Mother Earth, others, and ourselves. We need to wipe away anger, hatred, and separation and realize we have to become One People, as there is One God for all of us.

■ L. Karin Elliott, Tucson, Ariz.

Now knows Indians exist

Editor:

Never knew Indians existed till we read your wonderful *Smoke Signals*. Like "Tone-kei Speaks" the most ... keep up the good work.

■ Maud and Alvin Blalock, Wichita, Kan.

Needs help getting Wyoming elk to Crow Reservation

Editor:

I am a Crow Indian of Montana going to school at Eastern Montana College in Billings. I've got a big question and hope you can help. I haven't been into tribal politics, [but] I figured the tribe should have taken care of this matter themselves.

There is a migratory route for elk from Wyoming into Montana, in the Big Horns. My question is, how could Wyoming put up a fence to keep the elk from coming into Montana? First winter this fence was put up, 41 elk were found caught in it by spring.

About 1 1/2 years ago, a few of my friends were waiting where some elk came through. The Wyoming rangers used propane to scare the elk back.

Since the fence has been up, there have been two incidents of elk being killed by a Crow Indian. The elk were on the reservation but had to be retrieved through a Wyoming road. The rangers stopped them and confiscated their kill.

I also wrote a letter to Friends of the Earth with no response.

Not only myself but other tribal members would like to see elk on the Montana side of the Big Horn Mountains. At

some time when they did get across, a helicopter would be used to chase them back into Montana. Need help.

■ John R. Bull Shows, P.O. Box 242, Billings, MT 59103-0242

Unitarian offer to help stop spirituality abuse

Editor:

At our Conference/Retreat Center, we run many programs throughout the year that interweave our five themes of Spirituality, Intentional Community, Leadership Training, Earth Stewardship, and Diversity. We are aware of the abuses of Native American ceremonies and spirituality. As a community, we would like to honor these ceremonies while avoiding such abuses.

How could we contact someone of knowledge about the American Indian

Movement so that we can acquire information on educational program possibilities to assist in stopping the abuse of Native American spirituality?

Any information that is available would be greatly appreciated. We hope to hear from you soon.

■ Shelley Denham, Highlands Camp & Conference Center, (Unitarian-Universalist), Highlands, N. C.

(Try the Minneapolis Chapter of AIM, 612 724-3129, or the Arizona Chapter, 602 644-8657. — Ed.)

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Make states a gaming offer they can't refuse

Editor:

I was recently in Connecticut and I heard a lot about the Pequot gaming. Mainly, that the Pequots are giving the state \$100 million. My first reaction was amusement — the Pequots are supporting the state. What a great turnabout!

I began thinking in a more serious vein — what if all the Sovereign American Indian nations in the contiguous United States with casinos offered a solitary amount to their respective states that couldn't be refused? If there is more than one Indian Nation casino in a state, get together for equal amounts and make a one-time offer.

Take back the power of sovereignty, rise above the petty taxations, make an irresistible one-time offer, then walk away. Let the state decide what to do.

Would that not quell the questions, arguments, demands, etc., that states are making on gaming (and cigarettes)?

■ Victor Garcia, Louisville, Ky.

Newspaper allowed 'personal attack' on writer

Dear Ms. Hopper:

After reading the letters you published by J. D. Rutherford and Richard H. Wixon, I find it unconscionable that you would publish personal attacks made on me, while I did not personally attack anyone. If any individual has an opposing viewpoint to any matter, he/she should be allowed to do so, but in the same context as the viewpoint he/she is challenging. I don't feel this happened in this case. You allowed a personal attack to be made against me from my general question of "Who is an Indian?" (NASS, June 1993.)

As to Mr. Wixon's allegation that he understands that I have a specific bloodline, I submit to you proof and documentation from the Oglala Sioux Tribe regarding my membership in that tribe and of my CDIB. A statement from NASS indicating that the blood degree listed by Mr. Wixon was in error is requested.

Mr. Wixon is not a Native American Indian. Until recently, he was a retail proprietor of a shop called Southwest Treasures, selling Indian-styled items in Thousand Oaks, Calif. Now I understand he owns the Eagle Point Gallery and Coffee Shop in Ojai, Calif., in addition to his Gold Coast Productions, which puts on fairs, festivals, and powwows.

I am also submitting a copy of the Articles of Incorporation for the group Native American Indian Inter-Tribal Association of Ventura County, Inc. It shows that I, as well as Mr. Wixon and Mr. Thomas Smith, were some of the original board of directors for that organization.

As to the statement that I received payment as an Indian consultant, I was hired by Mr. Smith as a part-time assistant to him, to be under his direction,

and I made monthly reports to the board of directors of which Mr. Wixon was a member.

I believe a statement from you as the editor to your readers is in order, as well as a statement that the publishing of the letters in your July issue could be construed as poor judgment and that NASS does not condone personal sparring to be done in its issues.

■ Robert Peterson, Ventura, Calif.
(We can't think of an Indian quote that

Looking for that leader strong enough to bind all Nations

Editor:

We have just received our second copy of *Native American Smoke Signals*, and I must confess — I am a non-reservation Native American.

The letters are all very accurate about people claiming to be "Indians," "medicine men" and even "shaman." Would you believe that some of these people came from the reservations?

The really sad thing is that we are the only Nation that must prove its roots. A black is a black, a Hispanic a Hispanic, etc., but a Native American must prove that he is so.

Please believe me when I say there are honest people out there who really want to know the true traditions, but because of general attitudes, are making it very easy for the charlatans to come in and "teach" whatever.

Black people have long laid a path of unity that has made them actually the

most powerful people in the United States. Unfortunately, Native Americans will never attain this unity. You speak of a National monument to Native Americans. It will never happen — should it be Sioux, Seminole, Apache, Kiowa, Cherokee ... ?

The spirit of my grandfather once spoke in my ear that someday there would come a leader from our people, strong enough to bind all Nations. When I questioned him about those of us not raised in our traditions, he answered, "All Indians are not Indians."

Perhaps the goal of your paper should be a true voice of all Nations, making the real people strong enough to stand against those who would steal our traditions and heritage. Who knows, with a binding of the spirit might come that leader we so desperately need.

■ White Dove Eagle, Jacksonville, Fla.

Would Wal-Mart bulldoze white burial sites?

Editor:

I find the July article, "WAL-MART plans to build on traditional Chumash burial site" somewhat disturbing. If a large corporation like WAL-MART can build on a traditional Chumash burial site, then they can build anywhere. Here on the Southern Ponca reservation our topographical and geological high burial site is also being encroached upon by a large corporation that seeks to make it into a city landfill.

Already enormous earthmoving machines are hard at work up there digging a crater for the City of Ponca's trash.

Furthermore, I don't understand why a "Mother of all Corporations" like WAL-MART can have the audacity to even consider having the Chumash Indian, Sosoquiquia gravesites, bulldozed into mounds, loaded into steel-bed trucks, then hauled away to a local landfill. What gives the WAL-MART corporation the authority to violate the 1990 Native American Graves Protection and Repatriation Act?

Doesn't the WAL-MART corporation know the Chumash are like the rest of us Indians, more strongly attached to the spot where our villages and burial sites are located than any other human beings? If the WAL-MART corporation was to treat white people in such a manner as they intend to treat the Chumash Tribe, it would not take long to turn said white people into prowling skinheads, living by unlawful violent means and assassination.

■ Simon C. Eagle, Ponca City, Okla.

continued on page 14

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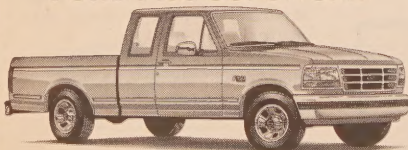


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Comanche princess adds sign language to song

Chris Farkas
Special to NASS

LAWTON, Okla. — A young Comanche princess from Lawton has added new meaning to patriotic songs. Be Be Liles, Esa Rosa (Whitewolf) Princess, has performed at several major events this past year.

Her talent is translating the words of a song into Native American sign language. As the words of *God Bless the USA* or *America the Beautiful* reverberate from the speakers on the stage, Be Be gracefully portrays each word in sign language. Often the rendition is so graceful that tears occasionally are seen in the eyes of people in the crowd.

Her appearances included the opening ceremonies of the Davis Cup World Tennis Championships, featuring the USA vs. Switzerland. Be Be was on stage with both teams and shook hands with the greatest tennis players in the world. "When I got home, everyone at school wanted to shake the hand that shook hands with John McEnroe, Pete Sampras, Andre Agassi or Jim Courier. After my songs, they gave me tickets to the tennis matches and asked me to be their guest at the tournament."

Other appearances during the past year included the 1992 and 1993 opening ceremonies of the Chisholm Trail Round-up. The Quanah Parker Comanche Powwow and Honor Dance, the Comanche Homecoming, and the 4th of July concert with the Ft. Worth Symphony Orchestra, celebrating the naming of Ft. Worth, Texas, as an all American city (produced by downtown Ft. Worth, Inc.)

Another highlight for the year came in June when Be Be was



Lauri Lawrence photo

Be Be Liles, left, at opening ceremonies of the 1992 Davis Cup International Tennis Championships at Ft. Worth, Texas. Behind her, from left, are USA team captain Tom Gorman and players John McEnroe, Pete Sampras, Andre Agassi and Jim Courier. In headress is Monroe Tahmahkera, great grandson of Comanche Chief Quanah Parker

invited to appear before the mayors and cultural delegations of the five sister cities of Ft. Worth, Texas. Ft. Worth was recently named by *Readers Digest* magazine as the best sister city program in the USA.

Her songs took place during a flag ceremony. The audience included the mayors or delegations from Trier, Germany; Nagaoka, Japan; Reggio, Italy; Bandung,

Indonesia; and Budapest, Hungary. Comanches in full traditional costume performed the flag song, grand entry and posting of the colors by Neal Monassy's Southern Drum. This group represented the USA during the cultural performance evening.

John Ross' words are theme for Cherokee's 1843-1993 council



Courtesy Oklahoma Historical Society
Ketoowah Society Members 1913.

TAHLEQUAH, Okla.—The words still ring true: "Brothers, it is for renewing in the West the ancient talk of our forefathers, and of perpetuating forever the old pipe of peace, and of extending them from nation to nation, and of adopting such international laws as may redress the wrongs done by the people of our respective tribes to each other, that you have been invited to attend the present Council. Let us, therefore, so act that the peace which existed between our forefathers may be pursued, and that we may always live as members of the same family."

They are the words of John Ross, principal chief of the Cherokees in 1843. He spoke at the opening of a four-week conference held in Tahlequah, attended by 4,000 Native Americans from 18 tribes.

During Sept. 13-15, 1993, at the Tsa La Gi Heritage Center in Tahlequah, again the principal chief of the Cherokees, Wilma P. Mankiller, will speak to the Indian Nations at the 1843-1993 International Indian Council.

The messages are much the same — to renew friendship and peace among indigenous tribes of the Western Hemisphere; to offer indigenous solutions to world problems to the international community; and to adopt a resolution to the United Nations recognizing Indigenous law, medicine, environmental wisdom and practices.

The conference will also commemorate the United Nations' "Year of Indigenous People" and the 1843 International Indian Council.

The list of speakers, panelists, and special guests is an impressive one. It includes Mankiller; Ada Deer, assistant secretary of the interior for Indian Affairs; Peterson Zah, chairman of the Diné (Navajo) Nation; Oren Lyons, representative of the Council of Chiefs, Onondaga Nation; Harrison Bull, Four Nations; Ovid Mercader, chief of the Assembly of First Nations; and Wes Studi, (Cherokee) actor.

The various panel discussions are:

Ethnocide: media stereotypes (public domain cartoons), film, mascots, Indian Graves Act;

Sovereignty and Indian Nations: intertribal relations, federal and state (province) relations, world view;

Reclaiming the Land: toxic waste storage, aboriginal title and land rights;

Health: AIDS, alcohol and drugs, traditional medicine;

Economic & Business Development: infrastructure, resources, technology;

Language/Culture Preservation: language and instruction, language and thought-culture bound by language, Culture— evolution, revolution, preservation.

Whether 1843 or 1993, words of truth are always the same. "We should," said John Ross, "therefore, extend the hand of peace from Tribe to Tribe, till peace is established between every Nation of Red Men Within The Reach of Our Voice."

Reservations for the council may be made by contacting the Cherokee Nation 1843 Indian Council Committee, P.O. Box 948, Tahlequah, Okla. 74465, or telephone 918 458-9557 or 918 456-0671, Ext. 540.

The registration fee is \$150, including all meals and transportation to and from Tulsa International Airport and Tahlequah.



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Nice to come home to family after all these years

Canyon Dan
Special to NASS

Winter rains were still falling when I first received a call from Marie in early March. We had met in front of the federal building in San Francisco. A few weeks passed and a woman in Sonoma, Calif. called and said a friend at AIM had passed my phone number on to her. Marie had heard that I was doing work in Napa on Native American rights and issues and that I might be able to help her.

She said she was the mother of a Native American student at Alta Mira High School in Sonoma. Her son, Johnny, had been disciplined by his science teacher when he spoke up about the teacher's references to Native Americans. On top of that, she said Native American remains were displayed in a glass case in the classroom with those of a dog, cow, deer and other animals.

I'm not going to write to you of the feelings that we all as Natives feel about this. I just want to give the facts and not the way the local papers and TV present it to sell for themselves.

As soon as Marie and I talked, I gave her the phone number at Sonoma State University, where the Cultural Resource

We met again with the school's representatives to explain why they should change the name of their mascot.

Vice Principal Bruce Griewe was understanding and supportive on this issue and as of May 14, the school changed its mascot name to the "Wolves."

From there I went to Napa Valley High School where they called themselves the "Indians." On May 13, I met with the Napa school board and told them that when they play other schools and yells like, "Scalp the Indians" and "Crush the Indians" hurts me. I also said that when they sell T-shirts showing a Native American being crushed in a wine press, it hurts our children, my people, our ancestors and me.

Why don't they try calling themselves the Africans or the Jews and have a T-shirt of a Jew in an oven and see what happens, I said. How can they portray my people this way and not others or, better yet, themselves being mostly WASP (white Anglo-Saxon Protestant)?

On May 26, I met again with the principal of Napa High, who has agreed with me to work on a new mascot. On June 4, I met with the head of Vallejo School Board about their school's mascot. Both agree that this can really be a tremendous learning experience for all and that there is no better time than now.

Currently, I spend two days a week with children in nearby schools telling stories, teaching songs, art, dance, plants, and mostly having a lot of fun. I'm the founder of the Napa Valley College Powwow and the Native American Student Council (currently working on new and real name). I am senator of environment, Adopt-A-Highway for Napa Valley College, working in the Ethnic/Gender Studies Program, and captain of the diving team.

Not bad considering this is my first time in school since I was 15 (now 41 years young), never had a formal education and had never known my parents till I was about 27 years old. Finding out that I was part Apache after being raised

by an adopted Norwegian family sure explained a lot of why I felt the way I did for all those years.

It's nice to come home to family after all these years.

■ Canyon Dan is a college student and Indian activist in Napa, Calif.

Hot lines

AIDS Coalition for Indian Outreach, Muskogee, Okla., 918 456-0671 Ext. 444.

National Indian AIDS Hot Line, 1 800 283-2437.

■ Smoke Signals will publish hot line numbers for legitimate, non-profit organizations assisting American Indians.

'Have a T-shirt of a Jew in an oven and see what happens'

and Development Center is located. There she talked with Michael Jabanowski who informed the Heritage Commission of the state and local tribal elders. By 2 p.m. that day Sonoma State, Marie, tribal elders and I had been to the school, confiscated the remains and had the heads of the school rolling in amazement.

"We had no idea," is what the school's director said. A search warrant would be issued at the instructor's home if he refused to cooperate. The remains of our ancestors were returned at once for re-burial at Ya-Ka-Ama.

After this I spoke to Marie and her son and found out the school's mascot was the "Apache." The school was named "Alta Mira," a missionary responsible for the death of hundreds (if not thousands) of Native Californians.



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Jason Domm photo
Unveiling of the life-size bronze of Comanche Chief Quanah Parker at Ft. Worth, Texas. From left are Chris Farkas, project director and Chisholm Trail Roundup vice president; Robert L. Patton, Roundup president; Monroe Tahmahkera, great-grandson of Quanah Parker; and Vance Tahmahkera, grandson of the chief.

Quanah Parker bronze unveiled at Chisholm Trail Roundup

Ft. WORTH, Texas — One of the highlights of this year's Chisholm Trail Roundup was the unveiling of a life-size bronze statue of the last Comanche chief, Quanah Parker.

The ceremony included descendants of Quanah Parker; mayors from Fort Worth's sister cities; the sculptor bronze, internationally famous Western artist Jack Bryant; officials of the Comanche Nation, Chisholm Trail Roundup Officials, and others.

The bronze was donated by the Chisholm Trail Roundup organization. The project was funded through sales of a miniature bronze of Quanah in a signed and numbered limited edition, also by Bryant.

Research on Quanah included more than 200 photographs and over 50 books in an attempt to capture every detail and article of clothing depicted on this replica of the great chief.

Old photographs were examined to capture details such as eagle feathers, hair braids, beadwork, war shirt, leggings, jewelry, hands, facial wrinkles, hair style, fringe, buffalo bone chest protector, blanket, and even a small blemish on his right cheek.

The genius of Bryant shows when one views the statue of Quanah. When facing the statue, you can almost feel an Oklahoma breeze blowing from your right side. If you look closely, the wind appears to blow the blanket against his body as his long braids appear to shift slightly to his right side with help from the breeze. Textures in the blanket and feathers even indicate a change in color or material.

Research was conducted by project chairman Chris Farkas and Monroe Tahmahkera and his wife Sandy. Final approval and inspection of the clay model was attended by Quanah Parker descendants Monroe and Ben Tahmahkera and Brando Tahmahkera (great-

great-grandson of Quanah). Also attending the final inspection was Chisholm Trail Roundup president Robert L. Patton, vice president Farkas, treasurer Bob Watkins, and Stockyards Station's Alan Short, also a Roundup board member.

Adorning the bronze will be three plaques. The largest will be a brief account of Quanah's life, as told by one of his ancestors, Wayne Parker:

"Since Quanah's birth near Cedar Lake in Gaines County, Texas, until his death near Cache, Okla., there has probably never been an Indian that touched history so deeply. He was born in a stone age culture, attained the highest rank among his people, and passing from this civilization, entered the road of the white man, where he also attained distinction and became the friend of presidents."

With crowds at over 100,000 at this year's Chisholm Trail Roundup, the event experienced the most exciting festival in its 17-year history.

The Comanche Powwow and Honor Dance took place Saturday, June 12 and Sunday, June 13.



Gila opens Native-owned Medicare nursing home

LAWEEN, Ariz. — The only Native American owned and operated Medicare-certified nursing home in the U.S. received certification here June 19. Certification of the Gila River Indian Care Center, owned and operated by the Gila River Indian Community, followed inspection by surveyors from Region IX of the Health Care Finance Administration in San Francisco.

This facility was operated by American Indian Ministries, doing business as American Indian Nursing Home, for approximately 25 years. In July 1992, it lost its Medicare certification and as a result lost its Arizona Health Care Cost Containment Systems (AHCCCS) certification. AHCCCS is Arizona's equivalent to Medicaid. The conditions at the facility and its loss of certifications prompted the removal of approximately 65 residents to other facilities in the Phoenix area.

The employees of the facility solicited the Gila River Indian Community and by a special council resolution the council decided to operate the facility as a tribal not-for-profit entity.

The new entity started operations July 28, 1992, with 19 community members as residents. The tribe has to date invested over \$175,000 in repairs as well as providing additional money monthly to provide care for the residents remaining at the facility.

The Gila River Indian Care Center is an 83-bed facility that will employ approximately 100 Native Americans once it attains a full census of residents.

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Nelson Lupe Sr., Apache development leader

WHITERIVER, Ariz. — Nelson Lupe Sr., known for stressing Apache values, and a tribal political leader when the White Mountain Apache Tribe emerged as an economic force, died July 19 at Whiteriver IHS Hospital. He was 84.

Mr. Lupe was tribal chairman between 1950 and 1954, and served on the tribal council into the 1970s. He is credited with being a driving force behind the development of recreational enterprises and Fort Apache Timber Company (FATCO).

"He represented the tribe well," said Billy Kane, who was a fellow councilman in the 1960s. "He was a true Apache leader." In addition to his interest in developing the tribal economy, Kane remembers Mr. Lupe's encouragement of younger tribal members to further their education. When Kane was a senior at St. Johns Indian High School in Laveen, Ariz., Mr. Lupe made a special trip to award Kane a scholarship to Arizona Teachers College, now known as Northern Arizona University.

"He stressed Apache values," Kane continued. "He always said, 'If you get up early, you get up strong. If you get up

early you see the wild animals — the bear, the elk, the deer. If you get up late, all you see are horses, dogs and rabbits.'"

"Nelson should go down in the history of the tribe as one of the great leaders," said Hal Butler, former general manager



Nelson Lupe Sr.

of FATCO. Butler credits Mr. Lupe with being "the father of the recreation enterprise" because of his energy behind the creation of Hawley Lake. "Employment opportunities (for tribal members) — these are the things Nelson focused on," Butler said. "The biggest thing I remember him for is being a member of the FATCO board of directors for over 20 years. He was a real asset and stabilizing influence. He kept the politics out of it and kept it strictly business." Butler said Mr. Lupe was a member of the original board of directors when FATCO began operations in 1963, and remained on the board until both men retired in 1986. "I've lost one of my dearest friends, that's for sure."

Mr. Lupe is survived by his wife, Eva; 14 children, including current Tribal Chairman Ronnie Lupe; 43 grandchildren; 49 great grandchildren; and five great-great grandchildren.

His funeral was Saturday, July 26, at Memorial Hall in Whiteriver. Burial was in East Fork Cemetery at Whiteriver.

To 'land run' organizers, media and citizens of Oklahoma

continued from page 2

While citizens and lawmakers in this state and around the country call worldwide attention to atrocities committed against fellow human beings in foreign countries, it might serve a better purpose to look objectively into their own past and present and redeem themselves of their bloody and racist history by refusing to participate in such racist activities as the Cherokee Outlet Centennial Celebrations.

We are the descendants of one of the strongest and most spirited races of people ever to emerge on the surface of this Earth from the Creator. We cannot stand aside in silence while you celebrate the misery suffered by our ancestors.

■ Jokay Dowell may be reached at P.O. Box 641, Tahlequah, Okla. 74465. Telephone 918 743-6495.

Rangers theorize three sources of vandalism at Indian art site

FLAGSTAFF, Ariz. — National Park Service rangers reported July 21 that someone had vandalized at least two rock art sites at Wupatki National Monument in northern Arizona. Students from an archaeological field class noticed the vandalism and alerted Park Service authorities.

Bruce Anderson, archaeologist for Wupatki, confirmed that the damage had been done recently.

Wupatki National Monument has more than 1,500 Native American ceremonial locations, including some of the most beautiful and well-preserved petroglyph sites in North America. Within the monument, Diné (Navajo) and Hopi healers and ritualists maintain contact with many sacred locations. One of the ceremonial sites still used by the Hopi is in the area where the damage occurred.

National Park Service personnel close to the investigation theorize three possible sources for suspects in the felony crimes committed by damaging the rock art.

First, that it is simply a malicious destruction of ancient Indian art. The site's proximity to the road made it an easy target for someone who knew the site, or discovered the location while hiking.

Some rangers believe that possible suspects also might include Christian Indians who live in nearby urban Flagstaff and Tuba City, Ariz. In the past, some Indians who have converted to Christianity are said to have targeted petroglyph sites at Inscription Rock just north of Wupatki.

Citing a Navajo source, but admitting it was farfetched, one NPS ranger indicated that the vandalism might be part of a Navajo healing ceremony. Some Diné healing rites incorporate sand paintings that are "destroyed" as part of the treatment of the patient. The ranger admitted that it was highly unlikely that a medicine person would prescribe the destruction of rock art as part of a healing ceremony, but indicated that investigators were looking into every possibility.

The National Park Service is offering a standard \$500 reward for information leading to the arrest and conviction of the vandals.

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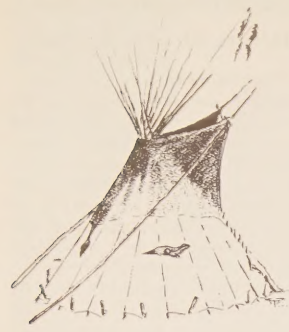
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Speaking from the tipi



Urschel Taylor
Special to NASS

I was thinking about one of the Indian Arts and Crafts Association (IACA) meetings we were having at the spring show in Denver and one of the questions that came up. It was, what items made by Native Americans should be sold to the public? It seems that someone said that all pipes are sacred and should not be made and sold for profit.

Well, I know every tribe will say something different, and some tribes don't

Let me know, should pipes be sold to the public?

use pipes (as in ceremonials). What I want to know is, how does your tribe feel about this, keeping in mind that a lot of Indians make pipes for sale. I see them around a lot and most have a tag that says, "Pipestone, Minn., Made by Native American Indians."

Also, I've received wholesale flyers for these pipes, so Native Indians must be making a living from making pipes.

The IACA makes a lot of decisions on what is allowed to be sold at our wholesale shows from the comment and information of Native Americans.

Recalling 'Navajos'

The other day on my way home listening to the news, I could not believe what I heard. I laughed, but I thought about it for a while then I got burned. The Ford Motor Co. was recalling all "Navajos" because of some kind of defect. Why do they name cars, motor homes, race horses, houses, dogs, airplanes, etc., after Native Tribes?

Well, I do know, but I don't agree. I think if they were to name a car "The Jew" they would sell like crazy to the Jewish Tribe. They could name a car The Jew, Black American, Mexican, but why does that sound so racist? But the "Cheyenne 4x4" sounds great.

Where I live we've got Pima County, Pima College, Pima Road, Pima Frame Shop, etc., but no one knows that Pima Indians live here. All they know is the Indians want to gamble.

See you at the powwow. I'll be the one eating the large-size Navajo taco.

Buy from the artist!

■ Urschel Taylor, Pima-Ute, is a member of the IACA board of directors and owner of Owl Ear Studio in Tucson, Ariz. Reach him at 2901 W. Sahuaro Divide, Tucson, AZ 85741, or at 602 297-4456.

Smoke Signals to begin arts features

Starting with the October 1993 issue, *Smoke Signals* will publish special features each month on American Indian artist and craftspeople.

We will accept stories and photos of artists and craftspeople throughout the U.S. and Canada. Articles may be edited to fit space available.

Photos may be black and white or color. Please include a self-addressed envelope if you wish photos returned.

ATLATL announces updated directory

ATLATL, the national service organization for American Indian arts, announced that the second edition of the *Directory of Native American Performing Artists* will be printed in the summer of 1993.

ATLATL first published the directory in 1991. It is distributed nationally and internationally and is an invaluable resource for the performing arts community. The presenting and commissioning program of the National Endowment for the Arts has awarded funds to update and reprint the directory.

Maryland chief is first installed in 280 years

continued from page 1

Part of the Algonquian confederation with a language and customs similar to those of their Virginia cousins, the Nause-Waiwash are descendants of several Eastern Shore remnant tribes and are related to the Nanticoke and the Choptank and other tribes.

In 1608, when an Indian village on the Nanticoke River named Nause (pronounced NAH-SOO) was discovered and mapped, John Smith wrote, "Here doth inhabite (sic) the people... of Nause...., the best marchants (sic) of all other salvages (sic)." As more Europeans settled in the area and a government formed, the Nanticoke were barred from installing a chief — called an "emperor" by the Europeans — without permission. By 1712, the last hereditary Nanticoke chief had died, ending the matrilineal succession.

In 1747, the government refused permission for them to assemble for selection of a chief, so leaderless and landless, most migrated to Delaware, New Jersey, Pennsylvania, Oklahoma and Canada. The rest intermarried with their Eastern Shore non-Indian neighbors and made

their living as watermen, farmers, and skilled and semi-skilled laborers. Although part of their language was recorded, it was believed that little, if any, of their culture remained. With the national and state governments distracted by the problems of Indian opposition to European Western expansion, few official records were kept of the Maryland tribes.

When Fitzhugh was 16, his half-Indian grandmother undertook to educate him in family and tribal oral history and customs. Over the years, he supplemented these early lessons with research into state and church records and other historical resources. These formed the foundation on which local Indian heritage is being restored and revitalized. Naming Fitzhugh as chief is an important step toward achieving that goal.

Based in Cambridge, Maryland, Fitzhugh is vice chairman of the Maryland Commission for Indian Affairs, which deals with the concerns of about 14,000 Indians. Among other achievements, he has successfully spearheaded a campaign for repatriation of Indian bones found during archaeological exploration or building renovation or con-

struction. Largely due to his efforts, remains found during the renovation of a Caroline County colonial residence were repatriated to the graveyard of Wesley United Methodist Church in Andrews, Md. during a ceremony last October.

As chairman of the Nause-Waiwash Band with 200 enrolled members and 5,000 more eligible, Fitzhugh, who instituted cultural education programs and social services, is also active in local economic development efforts. His wife, Kathy, is band treasurer.

Having officiated at the October repatriation ceremony, Joseph Raincrow Neal, chief of the Eagle Clan, Youghogaheny River Band of Shawnee of Western Maryland, returned to conduct the induction ceremony here in May. He was assisted by Dan Abbott, Fitzhugh's cousin. Raincrow is a well-known speaker, anthropologist, and shaman who studied with Oklahoma practitioners for many years.

A sandy beach on Elliott's Island, where the Nanticoke River mingles with the Wicomico River before entering Chesapeake Bay, was chosen as the ceremony site because it is believed to face the destroyed village of Nause. Before the ceremony, an elevated area on the beach was purified by distributing tobacco, sweet grass, sage, and cedar in four directions. A black leather blanket with a white painted four-pointed star enclosed in a circle and surrounded by 12 symbols was one of the sacred objects placed within the area.

A good omen

After a moment of silent prayer, Raincrow, clad in white, headed doeskin



Dan Abbott, left, and chief-to-be Sewell Fitzhugh at Fitzhugh's home in May 1993. They are looking at Abbott's arrowheads.

regalia, faced the waters and asked the blessing of the Great Spirit. Turning toward the onlookers, he thanked the Grandfather for the halo around the sun, a good omen from the Creator who was also a circle: the beginning, middle and end. After commenting that "it was amazing that these people were still here after 300 years," he described the process by which Fitzhugh was selected as chief, a life-time appointment.

Fitzhugh's wife, his mother, council members, and other dignitaries were introduced and invited to join the group in the purified area. Finally, five young men and Fitzhugh's 14-year-old daughter, Joanna, were introduced and officially designated to receive several years of intensive cultural instruction and asked to join the others on the mound.

After a local drum group, Eagle Rock, sang a song honoring the occasion, Raincrow administered the oath of office in which he charged Fitzhugh with leading his people with integrity and courage. Placing a red blanket over the chief-designate's shoulders and directing the oldest woman council member to loop strings of wampum around Fitzhugh's neck, Raincrow turned to the guests and introduced the new chief by his Indian

continued on page 17

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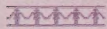


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1st Place 2nd Place 3rd Place 4th Place 5th Place

Men
• Northern Traditional
• Southern Straight
• Grass and Fancy Combined

\$2,000 \$2,000 \$1,500 \$1,000 \$500

Women
• Northern Traditional
• Southern Straight

\$2,500 \$2,000 \$1,500 \$1,000 \$500

Men
• Northern Traditional
• Southern Straight
• Grass
• Northern Fancy
• Southern Fancy

\$2,000 \$1,500 \$1,000 \$500 \$500

Women
• Northern Traditional
• Southern Straight
• Jingle
• Fancy

\$2,000 \$1,500 \$1,000 \$500 \$500

TEENS (13-17)

1st Place 2nd Place 3rd Place 4th Place 5th Place

Boys
• Northern Traditional &
• Southern Combined
• Grass
• Fancy

\$1,000 \$500 \$500 \$400 \$200

Girls
• Northern Traditional &
• Southern Straight Combined
• Jingle
• Fancy

\$1,000 \$500 \$500 \$400 \$200

Boys
• Northern Traditional &
• Southern Straight Combined
• Grass
• Fancy

\$500 \$400 \$300 \$200 \$100

Girls
• Northern Traditional &
• Southern Straight Combined
• Jingle
• Fancy

\$500 \$400 \$300 \$200 \$100

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Young Blood
New York, USA
Whisper Kule
South Dakota, USA
Grey Horse Singers
Oklahoma, USA
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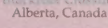
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NASS photo
Navajo Textile Mills, Inc., of Mesa, Ariz. was among many exhibitors at the RES/93 trade fair in Phoenix. At the booth were, at left, Janell Sixkiller, advertising representative for *Native Peoples* magazine; and Jennifer Tallman. At right are Karra Pooley, office manager at Navajo Textiles, and Ramona Rapp, marketing director for the company.

Foxwoods gets tribal enterprise award at RES/93

PHOENIX, Ariz. — Having a zero unemployment rate among tribal members and a full range of education and health benefits for the tribe may sound too good to be true. What's the catch? There is none and that is why the Foxwoods Casino of the Mashantucket Pequot Tribe

in Ledyard, Conn. has earned the Tribal Enterprise of the Year Award from the National Center for American Indian Enterprise Development.

The award was among several made at RES/93, the national center's annual Reservation Economic Summit and Trade Fair, June 7-10. The center is located in Mesa, Ariz., 20 miles east of Phoenix.

Foxwoods was recognized for its management, economic contributions to the state, use of Indian suppliers and contributions to the community in the form of public services.

The Indian Business Owner of the Year award was given to Alfred Yellowhair, president of Yellowhair Tool & Manufacturing Inc. in Tempe, Ariz. Yellowhair provides quality and on-time performance for customers such as McDonnell Douglas Helicopter and Allied-Signal. The award was for exemplifying small business success.

Other award recipients were Volunteer of the Year, Richard Candelaria, purchasing supervisor at AT&T in Phoenix; Public Advocate of the Year, Sam Gardipe, supervisory program analyst for the Bureau of Indian Affairs in Albuquerque, N. M.; and Corporate Citizen of the Year, Bank of America in Los Angeles. Michael J. Nester, vice president of BofA, accepted the award for the bank.

The center said each award winner was being recognized for business achievement, community contributions and efforts to further American Indian economic self-sufficiency.

The Foxwoods Casino opened in February 1992 and is a growing resort complex that will provide opportunities for tribal members as well as many other persons in eastern Connecticut and nearby Rhode Island.

Foxwoods has become a dominant employer in the area, with more than \$100 million in payroll and employee benefits. Additionally, the casino signed an agreement with the State of Connecticut giving it exclusive rights to operate slot machines in the state. In return, Foxwoods and the tribe will pay the state at least \$100 million a year.

A management training program is operated at Foxwoods for adult tribal members who wish to assume positions of increased responsibility and a separate program allows tribal members to return to college with their tuition paid by the tribe.

Letters to the editor

continued from page 7

UA police should pinch officials, not Mt. Graham protesters

Editor:

Native American readers would like to know that the University of Arizona (UA), my alma mater, ruthlessly dispatched latex-gloved police inflicting "pressure point techniques" (twisting, pinching, and gouging the eyes, ears, nose and throat) upon non-violent demonstrators occupying UA President Pacheco's waiting room. Such brutal disregard for human rights and Naive American (Apache) spiritual beliefs has been the *modus operandi* of those UA officials who commanded the desecration of Mt. Graham's summit to build telescopes.

They broke almost every U.S. cultural, religious and environmental law to get their way.

Those UA-brutalized demonstrators (Earth First! and others) had the privilege and honor of recently participating in the Apaches for Cultural Preservation sacred run, a 95 mile relay from the San Carlos Apache Reservation up Mt. Graham. Together Indian and non-Indian people will bond together, uniting those who have cultural values that respect the Earth.

Here are the underhanded tactics used by UA to confiscate the Mt. Graham summit:

- UA lawyers argue religious rights don't exist for Indians. UA Jesuits' affidavits claim Apache beliefs are invalid. UA lawyers argue a uranium mine forced by the U.S. court on top of a sacred Havasupai mountain, upstream from a sacred Havasupai waterfall, was "legal" so their telescopes are okay too.

- UA evaded preparing an Environmental Impact Statement for a project

Likes 'Tone-Kei Speaks'

Editor:

I really like "Tone-kei Speaks" in April 1993 issue — looking forward to more.

■ Nancy Martin, Lafayette, Calif.

destroying over 1,000 virgin forest trees in a tiny, vulnerable 600-acre spruce-fir cradle of evolution, critical to one of the world's most endangered small mammals.

- [Senator] DeConcini boasted he "convinced" USFS to move from degraded habitat to prime squirrel old-growth on Emerald Peak. (Ironically, it turned out to have the summit's worst visibility. Over 20 U.S. schools' studies agreed. They went elsewhere.)

- GAO documented [Senator] McCain forcing a forester to violate the Endangered Species Act.

- Fraudulent Endangered Species Act study: the wildlife official who ordered approval admitted under oath he violated that law.

Compare the barbarous expropriation, destruction and desecration of this virgin old-growth cultural treasure with a sit-in in Pacheco's foyer. Wouldn't police better direct their "pressure techniques" at investigating the unscrupulous, coercive UA officials, senators and regents responsible for bringing shame and dishonor to my school and this nation?

■ Gina Siler, Tucson, Ariz.

Burn trash to protect against Hantavirus

Ms. Hopper:

Hi, this is your first letter from me. I feel you are doing a great job with NASS! I read about the Hantavirus in the Southwest, and I pray the (remaining) Natives are fine and stay that way.

Maybe councils could get together and try to do away with the trash, like burning it without harming Mother Earth or the people. Hopefully, someone will come up with a solution.

■ Louie Magonda, Syracuse, N.Y.

Grandfather, this soul of a timber wolf seeks identity

continued from page 16

adult travels off the reservation were members of the old BIA relocation plan. The second were adopted children and students who came off the reservation. The third are the skins born off the reservation and are usually totally acculturated into our multi-plex society. The one theme or thread evident in Native Americans in the struggle of two world cultures is that evidence of compassion for mankind and all its relatives!

The symbol of the tear drop. I see the ancient wisdom theme of the two cultures manifest its true knowledge of simple spirituality. Grandfather, this is the basis of the journey of this concrete warrior on the battleground of time and existence. The age-old puzzle of society and cultural change and effect on this time millennium.

Oh Grandfather! Great Spirit! Prime Creator! If I could, I would ask a Holy Man is it good to be on this quest? Should that quest be for information and knowledge of technology but not to forget the wisdom of my ancestors.

I need their simple truth and spiritual-

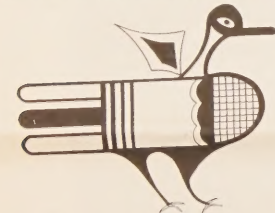
ty. Grandfather, the intruders' disease to all mankind seems to be more present in today's world of competitive materialism. Lack of importances of the human soul and its relationship with all relatives and creatures of the living circle of life is evident. This concrete warrior is becoming more enlightened through our simple proceeds and rituals that connect life and other living lifestyles appointed him.

Grandfather, thank you for a Holy Man you will send for you answer all my prayers and offerings. Great Spirit, the concrete warrior stands alone, weak, and small amongst mankind, but with Grandfather speaking to the Great Spirit, I gain access to Prime Creator! You give me the gift of information that slowly turns to knowledge and is rooted in time and application as true wisdom.

Thank you for all that is, was and will come.

Grandfather, I was part of and so shall I remain.

■ Scotty, Lakota Sioux, Cheyenne River Sioux Tribe



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Babbitt says sovereignty, self-governance next big issues at Interior

WASHINGTON, D.C.— The next big issues on the Native American front are “sovereignty, self-governance and government-to-government issues,” Interior Secretary Bruce Babbitt said in a department staff meeting here in June. “We have got to accelerate the trend toward self-governance so that we can reshape our role from paternal guardians to active, engaged partners and separate out functions that tribes can legitimately take over at the pace at which they can accept them.”

Babbitt added: “I have done a lot of thinking about ... how the Department of the Interior can be a better advocate for Native Americans in this town. I hear a lot of frustration from tribes that say, ‘Look, we can’t just stop at Interior where we do get a lot of attention and services. We have got a lot of problems at Health and Human Services, Transportation, and at HUD in housing programs. We are sort of getting twisted to pieces around this town.’”

Babbitt addressed department employees June 15 in the Interior Department auditorium after press speculation that President Clinton had considered naming him to the U.S. Supreme Court. He continued, “I think what we need to do is to see if we can find a way of getting those issues on the agenda of the Domestic Policy Council, maybe a regular Native American agenda of governmental issues that will be dealt with through a struc-

tured interagency kind of approach.

“Maybe we ought to have a separate kind of council that each staff can preside over,” he said. “My own sense is that the closer we can get things to the White House, the better. I find that if I am dealing with six or seven agencies just person-to-person they tend to say, ‘Oh, he is just the guy in charge of buffalo and water rights. Why should we pay any attention to him?’ If I can up-link it to the White House and have it come down on those other agencies with me sort of hiding behind someone at the White House, it really works wonders. We need to try harder to do that.”

On a related topic that has come to the forefront of the sovereignty issue, Babbitt commented June 25 about the successful negotiation of Indian gaming compacts by tribal leaders and Arizona Governor Fife Symington.

“These agreements represent a significant achievement,” said Babbitt. “Other states where Indian gaming is an issue have been keeping an eye on Arizona, and this provides an example of how state governments and tribal leaders can reach agreement when they are committed to negotiate with patience and in good faith.”

After an impasse over gaming compacts, Babbitt met with tribal leaders and the governor in early March. He offered principles that later proved useful in achieving agreements.

Oregon Trail’s not a celebration to Native people

continued from page 3

Indian Nations and the American Indian community to create an Indian village, a “living history” experience for attendees that would be both “educational and entertaining.” The letter of invitation went on to explain, “It is not our intention to dismiss, gloss over or stereotype the Native American experience regarding the Oregon Trail. Our goal is to offer an opportunity for educational and historic discussion about the impact of the wagon trains coming West.”

Most local Indian organizations declined to participate in the festivities. Some individuals had their own tongue-in-check suggestions about Indian participation. Gary Villa, a Portland community activist, suggested that a large Indian gathering “ambush” the official wagon train as it makes its way into Oregon City on the final leg of its trip. Another local, the artist Sudi, suggested portraying a “realistic smallpox village” in place of the “living history Indian village” envisioned by celebration coordinators.

Native Footprints, a non-profit Indian educational organization, eventually agreed to re-create an Indian village at the grand finale. The group has an agenda, however. The village it intends to portray exists in nearby Vancouver, Wash., but today a 44-lot subdivision threatens nine acres of the site. The permanent village was inhabited into the 1850s, and archeologists have dated artifacts from the site as far back as 8,500 years.

Native Footprints expects to draw as many 50,000 visitors to the re-created village and hopes to raise funds to buy the original village site from the developers.

Across the Columbia River from Portland in Vancouver, Wash., a Columbia

River Bicentennial was celebrated last October, commemorating the 200th anniversary of the first European expedition up the Columbia River. A Captain George Vancouver Monument was unveiled in honor of the city’s namesake and commander of the expedition. The city’s description of the monument in their brochure is disturbing: “The arch-like monument design, selected in a competition earlier this year, features the ribs and beam of a ‘Boat of Discovery’ supported by two concrete towers. It evokes the image of a traditional Native American grave, which raised the body above the ground.”

Notably, there is no monument in Vancouver to commemorate the Chinook, the original inhabitants who were removed from their homelands and today have no land base of their own.

The commemoration last year of the 500th anniversary of the arrival of Columbus to these shores seems to have spawned a series of “celebratory” anniversaries throughout the West. As America’s cities and locales continue to celebrate the “discovery” of regions already inhabited for many thousands of years by the Native people of this country, the descendants of those people will have to decide how to respond to, what is for them, the sorrowful anniversary of genocide.

Peri McDaniel, Klamath/Chinook of Vancouver, has an idea that she is working to implement in the Oregon/Washington region — a celebration of our own called “10,000 Years.” Perhaps many Native people would like to see it as a national celebration, and as an idea whose time has come.

Oklahoma law improves Indian child welfare, tribe says

TAHLEQUAH, Okla. — A new Oklahoma law could dramatically change for the better the way Indian Child Welfare cases are handled in Oklahoma, a Cherokee Nation official said.

House Bill 1479, a legislative piece allowing ICW workers and appropriate child advocates access to either juvenile court records or those of the Department of Human Services, was signed into law by Gov. David Walters in April. The act is effective immediately as it contained an emergency clause.

Bill Clark, coordinator of the Cherokee Nation Indian Child Welfare Program, said H.B. 1479, which amends the previous bill, was initiated by tribal staff.

“It’s very difficult to provide appropriate child welfare services to children and their families when you don’t

have the means to obtain pertinent court case documents and social services case records, which are maintained by DHS,” Clark said. “Passage of H.B. 1479 provides the means for tribal child welfare programs to obtain pertinent documents and records in regard to tribal children who are the subjects of cases through the court system or Indian Child Welfare programs.

In cases involving children within the legal system, confidentiality is one of the most important facets of the child’s case, Clark said. However, to work cooperatively in the best interest of the child, all agencies must be able to examine case history.

“H.B. 1479 has opened the door enabling us to offer better services to the children we serve,” Clark said.

H.B. 1479 was sponsored by Rep. Larry Adair, Rep. Rob Johnson, Rep. Dale Smith and Sen. Herb Rozelle.

Looking for my people

Dear Smoke Signals,

I’m writing in hopes that you can help me. I am trying to find my heritage, and I’m having a hard time.

My grandmother told my mother that we are of Sioux descent. But way back then she was told not to tell anyone. We are not ashamed of who we are; it’s just an issue of prejudice on some people’s part.

We were able to get the address of the Yankton Sioux Tribal Council, but we have no relatives at the Yankton or Rosebud Reservations. What we need is the addresses of the other tribal councils, or if one of your readers could help.

We have found that our ancestors

came from France into Canada and down onto the plains. We believe they were fur trappers and traders. I need any information that can be given on the family name. There are several variations on the name, they are: Dragaud, Dragoo, Drago and Drag.

I hope I am not asking too much, but any help would be much appreciated. Pilamaya!

Walk in peace upon our sacred Mother Earth!

■ Sunshine Medicine Cloud (Rachel Loveless), 803 S. Webster Road, New Haven, Ind. 46774-9720

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Grandfather, this soul of a timber wolf seeks identity

Grandfather, this is a written message, a form of prayer and general statement from one of your children. I ask that you intercede for me to the Great Spirit. I was conceived and born into this world on the edge of human behavior, the act of physical love and emotional error. Ever since then it has been basic survival. I exist in a complexed and material world, but I do remember you and my decent of pure light energy to a slowed down dense energy; matter. Before I forget: thank you for the journey here and the lessons of learning.

Grandfather, a true detached love is the only root channel I have left to explore. I am excited by this spiritual challenge.

Grandfather, I am named Scotty and live in the latter years of the 20th century of human beings journeying on the evolutionary scale: physical, mental, and spiritual. I refer to myself as seventh-generation concrete warrior and a follower of the crystal buffalo. I talk to the redbird that landed on the sun and flew through the moon to be my directional messenger. This force only showed me a path in this world and not to be of it, in my life direction to you.

On this journey of experiences through this exciting lifetime I met my mate, whom I choose to call my other-half. Together we share your space of grace on Mother-Earth with all our cre-

ated relatives of this energy called matter. Grandfather, thank you for helping us fight and overcome all our enemies, real and imaginary. The real enemy of self, the greatest, I yet to face. My mate and I find this a very interesting and exciting world. We enjoy your love in our company and experiences on this journey on Mother-Earth.

Grandfather, are there other Native Americans in this time millennium I can identify with? Are there others who seek the red road and are traveling with the ancient pain of our ancestral heritage? You may see me as a dusty old concrete warrior walking on a red path made of asphalt illuminated by neon lights in my Korean-made moccasins. Am I the child-cub of cultures inter-laced in the web of life? Human beings seeking maturity and purpose in this new age world? Is acceptance coming through information and knowledge of spirituality seemingly vexed by technology?



My cultural behavior has the soul of a timber wolf seeking vain glimpses of an identity. I hunt in a three dimensional world of past, present and future. What is the ancient prophesy for my generation? Hear this voice as a theme line of my truthful connection. The spiritual

essence of communication, that existence between creator and mankind. I do not know the laws of ritual, Grandfather. I'm learning from the experiences of my wants and needs.

How I, a Native American child, came to exist is only a story generated from opinion. An ancient interpretation, but newly conceived to me. Hear a simple legend that haunts the chambers of my imagination and defines my interpretation. This is not a vision but a perception.

What are the dimensions of an ancient teardrop that fell over 500 years or so ago? A time when an intruder made his presence through another culture. This teardrop fell from the chambers of the Great Spirit when my ancestors and their other relatives of the turtle were conquered and killed by the other culture. Grandfather, my ancestors of

the turtle, Mother Earth, bled for the development of the Whiteman's baggage carrying the intruder's essence.

History says it was his time to be here and bring the God colored long with gold spirit. This non-dimensional tear fell and hit the turtle's back; as it hit and splattered in time, it formed a rainbow of many colors. These droplets are the colors of cultures and beliefs. I am a water and soil fragment of that teardrop. The human fraction that makes this new rainbow of souls inhabiting the turtle's back today called America.

I believe and know I have the soul of my ancestors, the body of and from Mother Earth, and some say the thoughts of a crystal buffalo. The buffalo that glows pure clear white, as the singleness and essence of all colors that come from the rainbow. Grandfather, let my people see the spirit I'm a part of as I battle the intruder. Label this my spiritual conflict against the manifestation of selfishness, the crown of the intruder. I strive for victory against the enemy of the light of lights — Our Great Spirit!

In my quest, there are three parts to my journey through life that I see in other skins that I met: Reservation, exiles and their children.

They say we are of the seventh generation and still exiles of modern-day survival, but also the future of secret surprise. I remember the first I met in my

continued on page 14

On the Circuit

Highlights of the Comanche Homecoming

WALTERS, Okla. —The Walters Powwow, also known as the Comanche Homecoming, is the oldest annual Comanche powwow still in existence. The powwow began in 1952 as a dance sponsored by George and Nemah Tomah Kishketon to honor local veterans returning from the Korean War. It became an annual event that the Walters Service Club continues to host.

Many Comanches come from all over the world to enjoy the friendship, tradition, dance, arts and crafts and food, with family, guests, and friends. Highlights of this year's powwow, July 16-18, included special dances by the Tu-Wee dancers—Esa Rosa, Whitewolf descendants, gourd dancers, Comanche War Scouts; Little Ponies, Wild Horse descendants; Quanah Parker descendants; Looking Glass descendants; Comanche War Dancers; and Comanche Indian Veterans Association.

A Memorial song was held for Comanche elder and spiritual leader, George Smith "Woogee" Watchetaker, who died May 27. Woogee was an internationally renowned war dancer and artist. Queen Elizabeth of England knighted him in 1970 after a performance. He also performed for U.S. Presidents Roosevelt and Truman.

Woogee was survived by his wife, the former Eva Tooahnipah, until her death June 4. They had been married since 1953. Some say that Woogee came back for Eva after a week in the happy hunting grounds.

Results of Second Grand Celebration

HINCKLEY, Minn. — These are the results of the Second Annual Grand Celebration in Hinckley, Minn. June 24-27.

Men's Traditional —1st place, Tim White Eyes, Hobbema, Alberta; 2nd place, Terry Fiddler, Eagle Butte, S.D.; 3rd place, Stevie Street, Winterset, Iowa.

Men's Golden Age —1st, Ben Lovejoy, Sisseton, S.D.; 2nd, Steve Charging Eagle, Dupree, S.D.; 3rd, Cedar Plume, Fort Totten, N.D.

Girls' Jingle —1st, Jessie Spotted Tail, Rosebud, S.D.; 2nd, Jolene One Star, St. Francis, S.D.; 3rd, Sophie Pheasant, Wikwemikong, Ontario.

Girls' Traditional —1st, Lolita White, Fort Totten, N.D.; 2nd, Tamara Gallegos, Parker, Colo.; 3rd, Janelle Whitefeather, Ponemah, Minn.

Girls' Fancy —1st, Nahmi Good Eagle, Flandreau, S.D.; 2nd, Antoinette Begay, La Plata, N.M.; 3rd, Michelle Klein, Taylor, Mich.

Women's Fancy —1st, Lisa Cleveland, Regina, Saskatchewan; 2nd, Joy Anderson Davidson, St. Michaels, S.D.; 3rd, Lana King, Blaine, Minn.

Women's Jingle —1st, Duanna Lan Plante, Minneapolis, Minn.; 2nd, Diane Desrosiers, Sisseton, S.D.; 3rd, Charlene Klein, Taylor, Mich.

Women's Traditional —1st, Linda Standing, Carlyle, Saskatchewan; 2nd, Dawn Decora, Rapid City, S.D.; 3rd, Sharon Buffalo, Hobbema, Alberta.

Women's Traditional 45+ —1st, Alice Red Elk, Minneapolis, Minn.; 2nd, Yvonne Merrick, New Town, N.D.; 3rd, Annette Little Wolf, Minneapolis, Minn.

Women's Jingle 45+ —1st, Carol J. Barrett; 2nd, Madonna Thunderhawk; 3rd, Sylvia King.

Hand Drum Contest

1st, Sidrick Baker, New Town, N.D.; 2nd, Terry Paskemin, Sweetgrass,

Saskatchewan; 3rd, Frank Moosomin, Mosquito, Saskatchewan.

Drum Contest

1st, Sioux Assinaboine, Pipestone, Manitoba; 2nd, Eyabay, Red Lake, Minn.; 3rd, The Boyz, St. Paul, Minn.

Moccasin Game

1st, Terry Nelson, Charly Nelson, Darcy Thomas; 2nd, Fred Jackson, Mac, Earl; 3rd, Perry Benjamin, Richard Davis, Myron Garbo.

Tri Star Competition

Men's Category —1st, Todd Red Hair, Hays, Mont.; 2nd, Jerry Cleveland, Jr., Regina, Saskatchewan; 3rd, Gerald Baptiste, Red Pheasant, Saskatchewan.

Women's Category —1st, Lisa Cleveland, Regina, Saskatchewan; 2nd, Lillian Goodeagle, Flandreau, S.D.; 3rd, Duanna LaPlante, Minneapolis, Minn.

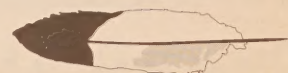
Boys' Fancy —1st, Evan Logan, Wisconsin Dells, Wis.; 2nd, Tyler Lasley, Tama, Iowa; Perry Thompson, Chinle, Ariz.

Boys' Grass —1st, Branden Daniels, Morley, Alberta; 2nd, Wahkeen Gallegos, Parker, Colo.; 3rd, Charles Lasley, St. Paul, Minn.

Boys' Traditional —1st, Brando Jack, Elko, Nev.; 2nd, Eric Hawpetoss, Oshkosh, Wis.; 3rd, Jason Leading Cloud, Flandreau, S.D.

Men's Fancy —1st, Jerry Cleveland Jr., Regina, Saskatchewan; 2nd, Rick Cleveland, Osseo, Wis.; 3rd, Todd Red Bear, Hays, Mont.

Men's Grass —1st, Rusty Gillette, Bismark, N.D.; 2nd, Gerald Baptiste, Red Pheasant, Saskatchewan; 3rd, Gabe Desrosiers, NW Angle, Ontario.



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August Late Arrivals

Minnesota

27-29 Traditional Powwow Native Artist Exhibitions — Mille Lacs Reservation, Onamia, Minn. Contact: Joyce Wedell, 612 532-4299. Emcees: Lyle Noisy Hawk and Harlan Downwind; arena director, Ken Weyaus; host drum, Little Bear Singers. Artist demonstration and exhibits, creation of a community mural, cultural presentations, camping and concessions.

South Dakota

24 Northern Plains Tribal Arts '93 Juried Art Show — Old Courthouse Museum, Sioux Falls, SD. Information: 800 658-4797.

24-26 Traditional Powwow — Elmer Center, 33rd St. and Grange, Augustana College, Sioux Falls, SD. Information: 800 658-4797.

Washington

3-6 79th Annual Labor Day Powwow 1993 — Wellpinit, Washington. Contact: Bev McDonald, 509 258-4581. Dancers and drummers. Over \$8,000 prize money. Stick games, food concessions, exhibit hall, card room, art auction, arts and crafts.

Artist and AIM see success in protest of 'Cochise' painting

BISBEE, Ariz. — An Indian artist and the Arizona Chapter of AIM combined efforts here to convince an art gallery that a concocted painting of the revered Apache chief Cochise was derogatory and racist to American Indians.

After a protest demonstration at the Cochise Fine Arts Gallery July 23, owner Mark McGowan told an area newspaper he would consider compromising with Indians who objected to use of the Cochise painting as a logo for his business.

Artist Ben Lucero of Douglas, Ariz., led the demonstration at the gallery here, with about 15 members of Arizona AIM. The thrust of the protest was against the depiction of Cochise being used as a logo or sign for the gallery. Protesters objected less to the name "Cochise" for the gallery.

No known photographs exist of the Chiricahua Apache chief. French artist Patrick Faure painted the Cochise image used on the gallery.

McGowan said in a statement before the protest that, "Contrary to the unfounded allegations contained in Mr. Lucero's letter, the intention of the gallery and the local artists displaying their Southwestern art work, of which Mr. Faure is only one, is to honor the memory and spirit of the American Indian, particularly the Apache tribes who lived here." To assert that Faure and McGowan are racists, bigots or greedy exploiters "is slanderous and ridiculous," said the statement.

Lucero called the Cochise painting a "concocted piece of trash" during the demonstration, and said he could be at peace with the gallery if it would only take down the painting on the outside of the building. Until that happens, he charged, "the artist wants to promote his name at our expense." Lucero, who has refused to show his paintings at the gallery, also called the Cochise image "a blatant lie."

Vernon Foster, chairman of Arizona AIM, explained the chapter's purposes to gallery shoppers and to TV and newspaper reporters at the demonstration. "This is a new year for American Indian people and for AIM," he said. Speaking of whites and others who want to exploit Indian arts and spirituality for themselves, Foster said, "They aren't willing to live like Indian people live — they want all the beauty without the morality of Indian people. How can we teach our children about the great Apache warrior when they see his name plastered all over?"

One white man argued with the demonstrators that, "at least Western Europeans didn't commit total genocide" against American Indians, "at least you have reservations."

Dale Begay, AIM chapter vice chairman, said after the demonstration that the man, an "Archie Bunker type," parted shaking hands with demonstrators. Begay said demonstrators received good support from area residents, who stopped to encourage them, to ask if they needed anything and to offer their homes to the protesters to rest.

Maryland chief is first installed in 280 years

continued from page 12

name, "Winter Hawk." He ended by asking the Creator's blessing again.

After his brief speech, resplendent in red apron, doeskin leggings and tunic, and feathered headdress, Fitzhugh presented cedar staffs to the young people and the council members.

Participating dignitaries included Chief Duncan Laughs Alone of the Southeast Wild Potato Band of Free Cherokees of Maryland. He is editor and publisher of *The New Phoenix*, a local Native American newspaper. Also present were Katherine Frick, chairwoman of the American Indian Inter-Tribal Council (AIITCo) of Rockville, Md.;

and Bob Tenequer, president of the American Indian Society (AIS) of Washington, D.C. Rev. Carol Johnson, Wesley United Methodist Church minister, participated throughout the ceremony and the powwow that followed.

Others who attended were Desiree Proctor of the Piscataway-Conoy of Charles County and Peter Lowe, a non-Indian Commission member.

Today there are no state-recognized tribes in Maryland. Four tribes, the Piscataways, the Piscataway-Conoy, and the Piscataway Nation of Charles, Prince George and St. Mary counties, as well as Fitzhugh's band, are applying for state recognition.

Signs point to Nuclear dump on Native land

continued from page 18

Even a short dose exposure to the type of radioactive waste that will be stored in an MRS facility may be fatal. Other exposures can induce cancers and mutations, as evidenced in the plants, animals, and natural foods surrounding many sites contaminated by radiation.

No doubt the question of whether tribes should consider storing nuclear waste will continue to be hotly debated. As it is, many Native Nations will be closely watching the process unfold.

Should any tribe elect to play "temporary" host to the tons of radioactive waste that stands waiting, the deal will have to pass some formidable hurdles. First, the tribal council must approve the selected site and negotiate an agreement with the new Nuclear Waste Negotiator.

(Former negotiator David Leroy resigned and has not been officially replaced.) Then an environmental impact statement must be prepared and a public hearing scheduled.

Following the hearing, the formal agreement must be approved by Secretary of Interior Bruce Babbitt and approved by Congress. The facility would have to be licensed for operation by the Nuclear Regulatory Commission.

The process could take a long time — and many Native people argue that it should, because the future is nothing to gamble on.

■ Valerie Taliman, Navajo, covers American Indian affairs from Bishop, Calif.

Indian echoes at The Wall

continued from page 1

In recent years many Native Americans have pointed out the lack of identifiable Indian memorials in the United States. Since Washington D.C., is the nation's capital, some say it is a fitting place to recognize Native American contributions to all aspects of American life, including the Indian veterans of the Armed Services of the United States.

Since the Revolutionary War, Native Americans have participated in every war fought on behalf of the United States. In this century Native Americans volunteered in such numbers in World War I that Indians were granted citizenship in 1924.

Native American service in World War II was also statistically higher than that of the general population. The only recognition of that service, however, is noting that Ira Hayes, Pima, is depicted in the Iwo Jima Memorial in Arlington National Cemetery. Navajo Code Talkers of World War II have begun to receive increasing recognition for their invaluable contributions in the Pacific Theater of the war especially, but those honors are coming only from Navajo country, and is nowhere reflected among the capitol's monuments.

When you look at the letters etched on the black granite, it is like looking into a mirror. You see yourself among the names. That is why I was looking for my own name.

In all the literature on the Viet Nam War, there is little on the Native American veterans. Like the traditional shamanic figures of earlier times, these

men and women have been to the door of death itself, and looked inside.

The two largest identifiable groups of homeless in Los Angeles are veterans of Viet Nam and Native Americans. Which means that there is a disproportionate number of Native American veterans of the Viet Nam war homeless. Indians, veterans, both homeless in their own land.

Maybe a fitting memorial to the Indian veterans of all the wars would be to plant not a statue, but a tree. One tree for each casualty of the Indian wars. One tree for each Native American veteran, and one for each veteran, each Indian, who is homeless in America.

■ Johnny Flynn, Potawatomi, writes on American Indian issues from Flagstaff, Ariz. where he is an assistant professor of religious studies at Northern Arizona University.



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Signs point to nuclear dump on Native land

continued from page 1

and processing of uranium for nuclear fuel involved — and contaminated — indigenous peoples.

DOE has spent millions on plans to construct a "temporary" nuclear waste dump, called a Monitored Retrievable Storage (MRS) site, that would store the nation's nuclear waste until a permanent dump can be built, allegedly within the next 50 years. The only entities even considering the government's proposal are nine Indian tribes — no states, no counties, no municipalities. Mainstream America has clearly said, "NO!" to nuclear waste in their backyards.

But reservation realities are another story. The U. S. Nuclear Waste Negotiator is not only asking tribes to take nuclear waste for the short term, but perhaps forever. The permanent dump site, called a high-level nuclear waste repository, is planned for Yucca Mountain, Nev., on traditional homelands of the Western Shoshone.

Shoshone land was taken in the 1950s to create the Nevada (nuclear weapons) Test Site, next to Yucca Mountain, where more than 800 bombs have been exploded in the atmosphere and underground, releasing radiation into the biosphere in at least half of the tests, according to DOE records. In protest, Western Shoshone Chief Raymond Yowell complains that, "We are the most bombed nation in the world."

Now their land is being carved up so that an underground labyrinth of tunnels can permanently store a mountain-full of military and commercial nuclear waste, most of it generated by nuclear

power plants.

Now stored throughout U.S.

The irradiated nuclear fuel that DOE must find a home for is presently stored on site at about 70 of the 110 commercial nuclear reactors operating in the country, most of which are east of the Mississippi River. The irradiated fuel is in the form of 12- to 14-foot-long uranium-filled rods, used in the reactor's core for 12 to 36 months before becoming waste for thousands of centuries.

The extremely hot waste is typically cooled in pools of water next to the reactors for a few years, waiting for when it can be moved to permanent storage. Many reactors are running out of storage space.

By 1995, several pools — including those near the Prairie Island Mdwakanton Dakota community on the Mississippi River — will be full, putting the pressure on DOE to find volunteers who will store it.

Some scientists and environmentalists say that the irradiated waste (called "spent fuel" by the nuclear industry) should stay on site at the reactors until the Yucca Mountain repository is built. They assert that the cost and risks associated with transporting radioactive waste to an MRS facility are too high to be viable.

Meanwhile, irradiated nuclear fuel rods sit perilously in old and, in some cases, cracking pools that were intended to hold the waste for approximately 20 years. According to the Nuclear Information and Resource Service, the fuel rods coming out of the reactor core are about one million times more radioactive than the enriched uranium fuel that went in.

Thousands of fuel rods are waiting for permanent disposal.

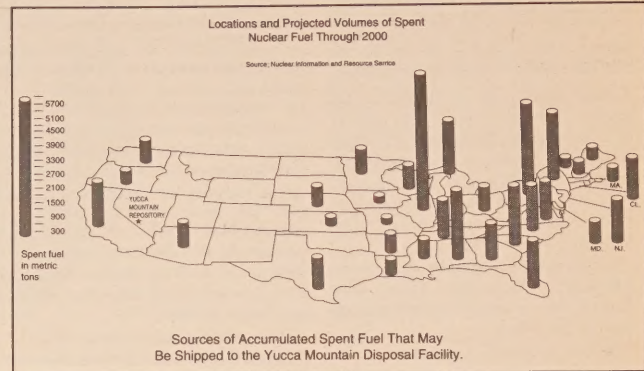
But permanent disposal may never come if DOE's dismal track record of delays on the Yucca Mountain project continues.

Considered to be sacred to the Western Shoshone, Yucca Mountain is being turned into a mega-dump that is more than 12 years behind schedule and is

Many tribal leaders have called the offer "economic blackmail" because federal funding for education, health and housing has been slashed in budget cuts, yet millions are being offered to take waste.

Through the efforts of some Native leaders and grassroots groups to educate their communities about the dangers of nuclear waste, several tribes returned the \$100,000 grants to DOE.

But in recent months, nine tribes have moved forward to the second phase of studying nuclear waste storage. The are the Mescalero Apache of New Mexico,



costing taxpayers \$1 million per day. After more than a decade of work, DOE has spent \$3.4 billion to drill what amounts to a 40-yard hole in the six-mile long mountain. It is no wonder that the dump faces daunting opposition from the Western Shoshone, the State of Nevada, and scores of environmental groups who decry the hazards and exorbitant cost of the project.

If built, Yucca Mountain will store 70,000 metric tons of nuclear waste that will be radioactive for more than 10,000 years. The site, which will contain underground tunnels up to 115 miles long, show evidence of volcanic activity. It contains more than 32 known earthquake faults, lies over a major aquifer that provides water to California, and suffered a 5.6 magnitude earthquake in June. Radioactive waste will be transported to there from all but five states in the country, raising concerns about accidents.

As opposition to the Yucca Mountain dump grows and intensifies, it appears unlikely that it will ever be built. In that case, the "temporary" MRS site will become a de facto permanent repository.

The problems at Yucca Mountain have created mounting pressure on DOE to accelerate its search for a place to store the nation's nuclear waste. Under federal law, DOE must take responsibility for disposing of the waste by 1998.

The Nuclear Waste Policy Amendments Act, passed in 1987, authorized DOE to build one MRS facility. It also created the Office of the U. S. Nuclear Waste Negotiator to find a willing host. Though four Western counties signed up for DOE grants early on, no state was willing to risk contamination of their citizenry and all have since withdrawn from consideration.

Only Indians interested

At this point, the only parties still interested in studying short-term storage of nuclear waste are Indian tribes. Over the past two years, 16 tribes initially applied for \$100,000 grants from DOE to study the MRS option on Native lands. The lucrative DOE offer included up to \$3 million to actually identify a site for an MRS and as much as \$5 million per year for any tribe that accepted the deal. The government also offered to build roads, hospitals, schools, railroads, airports and recreation facilities.

Skull Valley Band of Goshute in Utah, Ft. McDermitt Paiute Shoshone in Nevada - Oregon, Ute Mountain Ute Tribe of Colorado, Northern Arapahoe Economic Development Commission of Wyoming, Prairie Island Mdwakanton Community of Minnesota, and Tonakawa Tribe, Miami Tribe and Eastern Shawnee Tribe, all of Oklahoma.

Each tribe has accepted a \$200,000 grant to finance Phase II studies. The tribes have varied reasons for accepting DOE grants. Some view it as a means of economic development while others, like the Prairie Island Mdwakanton Dakota who live next to two nuclear reactors, have indicated they will use the funds to continue studies that will demonstrate to their people that nuclear waste storage is unsafe.

Some advocates of accepting an MRS facility say that a tribe would simply have to set aside a 450-acre parcel of land and construct a concrete pad on which huge steel casks of nuclear waste would be stored. The casks would be trucked in or shipped by railroad and stored until it was time to send them to Yucca Mountain. They maintain the operation would be like a huge parking lot, with minimal risk for radiation exposure.

But the most likely plan that will be exercised, according to the Southwest Research and Information Center in Albuquerque, N.M., is one in which the irradiated fuel would be re-packaged and consolidated. This would involve cutting the fuel rods and putting them into new packages to reduce the amount of storage space and the number of shipments to Yucca Mountain.

Hazards of handling

The hazards of an MRS facility include releases of radiation as the irradiated fuel is handled on arrival, re-packaged and consolidated. There are also considerable risks for accidents as thousands of truck shipments or train loads bring waste to the facility. All of these scenarios put the environment, local emergency response teams and the public at risk.

They also put the future of Native people on the line.

Physicians for Social Responsibility and many other health experts maintain that there is no safe dose of radiation.

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Events Calendar

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August

California

6-8 25th Silver Anniversary Annual Powwow — Orange County Fairgrounds, 88 Fair Drive, Costa Mesa, Calif. Information: 714 530-0225. Emcee: Thomas Phillips; arena directors, Calvert Codynah and Barry McMasters; head southern dancers, Keith Longhorn and Cher Sisto; head northern dancers, Vincent Whipple and Lisa Ladeaux; head southern singer, John Kimble. 1993 Princess, Angela Del Castillo. Contest dancing (over \$16,000 prize money), foods, largest arts and crafts.

8 Totem Carving — Southwest Museum, Highland Park area, Los Angeles. Vitus Jack, Yupik, will give demonstrations. Information: 213 221-2163.

15 Gourd Baskets — Southwest Museum, Highland Park area, Los Angeles. Linda Aguilar, Chumash, will give demonstrations.

22 Katsina and Rattle Carving — Southwest Museum, Highland Park

area, Los Angeles. Pooley and Dalasohya, Hopi, will give demonstrations. Information: 213 221-2163.

29 Storyteller Doll Making — Southwest Museum, Highland Park area, Los Angeles. Dorothy Trujillo, Cochiti, will give demonstrations. Information: 213 221-2163.

Colorado

Aug-Sep Nightly Indian dances — City Park, Cortez, Colo.

1-25 Durango Pro Rodeo — La Plata County Fairgrounds, Durango, Colo. Information: 303 247-1666. Tuesdays and Wednesdays only.

1-25 Southern Ute Heritage Dancers — Southern Ute Reservation, Ignacio, Colo. Wednesdays, 5:15 p.m. Information: 303 563-4531.

1-31 Seeds of Change Exhibit — Anasazi Heritage Center, Dolores, Colo. Information: 303 565-8411.

Connecticut

27-29 Ninth Annual Connecticut

River Powwow — Farmington Polo Grounds, Town Farm Road, Farmington, Conn. Information: 203 684-6984.

Georgia

13-15 National Native American Festival Powwow — Georgia National Fairgrounds, Perry, Ga. Singers and dancers welcome. Dance prize money over \$7,000 and drum prize money \$1,000. Vendors by invitation. Displays and demonstrations on building tips, basket weaving, jewelry; Native dancing, storytelling, music; arts and crafts, jewelry, clothing, art and instruments; food, fry bread, corn, tacos, and gator tail; Family entertainment and craft demonstrations. Information: 404 822-1180.

Idaho

20-22 17th Looking Glass Powwow and Traditional Powwow — Y's Community Building, Kamiah, Idaho. Memorial dinner Friday; friendship feast Saturday; parade Saturday evening. Encampment area, arts and crafts. Contact: Angela Broncheau, 208 935-0716.

Indiana

21-22 11th Annual Traditional Powwow — Boone County 4-H Grounds, Lebanon, Ind. Emcee: Ben Bearskin, Sr; arena directors, LeRoy Malatterre and

Al Yellow Hawk; head dancers, George and Sid Martin; head singer, Herman Logan; drum, Milwaukee Bucks; and veteran dancer, Frank Bush. Traditional Indian items, crafts and food. Admission fee. Information: 317 482-3315.

28 Native American Indian Festival and Powwow — Berne, Ind. Information: 219-589-8007.

Maryland

27-29 19th Annual Baltimore American Indian Center Powwow — Baltimore's Festival hall, Baltimore, Md. Prize monies for dance and drum contests. Singing, arts and crafts, and traditional and contemporary foods. Information: 410 675-3535.

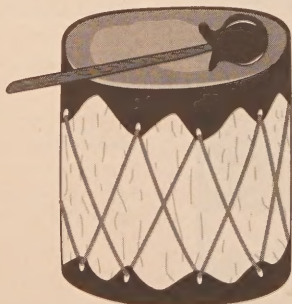
Massachusetts

7-8 Honor the Earth Powwow — Tri-County Fairgrounds, Northampton, Mass. Admission fee. Over \$10,000 prize money. Silversmiths, knife makers, basket weavers, pottery, paintings, antler carvings, quillwork, beadwork, Navajo rugs, fry bread, buffalo, venison, and corn soup. Contact: Elwood and Jane Wanisi Webster, 413 253-7788.

14-15 Annual Powwow — Memorial Field, in back of Town Hall, School Street, Walpole, Mass. Information: 617 884-4227.

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Celebration '93

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21-27 Mohawk Trail Traditional Powwow — Indian Plaza, Route 2 Mohawk Trail, Charlemont, Mass. Dancing, drumming, singing, and arts and crafts. Information: 413 339-4096, or vendors contact, Little Bear, 603 882-6607.

Minnesota

6-8 Kanpi Kin Wicayunihan Honoring our Elders — Upper Sioux Agency State Park, Upper Sioux Community, Granite Falls, Minn. Emcees: Lyle Noisy Hawk and Baine Wilson; arena director, Super Labatte; host drum, Running Antelope; Upper Sioux Community princess will be chosen on Sunday. Dancing, food, arts and crafts. Contact: Terri Luckow, 612 564-2360.

12-15 Grand Minnesota Arts & Crafts Festival — adjacent to the Band's Grand Casino, Hinckley, Minn. Over 150 artists and craftspeople; Christmas crafts boutique. Only artwork created by the artists will be displayed, and all art and craft work must be pre-approved by an art jury to meet the standard and quality. Contact: Barry ZeVan, 612 449-7130.

20-22 27th Annual Powwow & Events



— Mille Lacs Reservation, Minn. Contact: Ken Wayaus, 612 532-4181 Ext. 810. All drums and singers will be compensated. Contest events for dancing, princess', moccasin game, fried bread making, co-ed volleyball tournament, golf tournament. Camping available.

Montana

18-23 75th Annual Crow Fair Celebration Powwow, All Indian Rodeo and Horse Racing — Crow Campgrounds, Crow Agency, Mont. Over 1,000 tipis. Each day's events will be announced by criers. Parade, singing, dancing, rodeo, and horse racing. Information: 406 638-2601.

Missouri

14-15 Third Annual Contest Powwow — Peace Pipe American Indian Club, Indian Hill Campground, four miles south of Hanibal, Mo. on Highway 61. Information: Charles White, 314 221-3058.

New Mexico

4 Santo Domingo Pueblo Feast Day — Huge corn dance. Information: 505 465-2214.

6-11 70th Inter-tribal Indian Ceremonial Rodeo and Powwow — Red Rock State Park, Gallup, N.M. 50 tribes participating. Parade, dances, marathon, markets, food, queen pageant, arts and crafts. Information: 505 863-3896.

10 San Lorenzo Feast Day — Information: 505 552-6604 and 505 587-2519.

10-15 72nd Inter-Tribal Indian Ceremonial Powwow — Red Rock State Park, Gallup, N.M. Powwow Tuesday and Wednesday; Indian ceremonial dances Thursday through Saturday; all-Indian rodeo Friday through Sunday; parade, queen contest, arts and crafts, barbecue, markets, half-marathon and

many more activities. Information: 1 800 233-4528 or 505 863-3896.

12 Santa Clara Pueblo Feast Day — Buffalo, Comanche or Corn Dance. Information: 505 753-7326.

14-15 Zuni Arts and Crafts Cultural Expo '93 — Zuni Pueblo, N.M. 10 a.m. - 6 p.m. Sponsored by the Zuni Cultural Arts and Council and Pueblo of Zuni. Information: 505 782 4481 ext. 126 or 505 782-2869.

15 San Antonio Feast Day — Corn dances at Zia and various dances at Laguna. Information: 505 867-3304 and 505 552-6654.

15-17 Annual Red Rock State Park PRCA Rodeo, Red Rock State Park, Gallup, N.M. Information: 505 863-3896.

20 Rug Weavers Auction — Crownpoint, N.M. Information: 505 786-5302.

26-29 Zuni Fair and Rodeo — Pueblo of Zuni, N.M. Barbecue and parade.

27-28 Third Annual Edgewater Powwow — Louise Casamero Residence, Mariano Lake, N.M. Contact: Irlin or Laverne, 505 786-5835. Emcee: Ambrose Yazzie; arena director, Wilfred Toledo; head gourd dancer, Peter Myers; head man and woman dancers, Ray Emerson and Youmee Anderson; head boy and girl dancers, Donald Tolino, Jr. and Diane Tolino; host southern and northern drums, Southern Ute Mountain and Black Eagle. Camping available, door prizes, and raffle.

New Jersey

Third Annual American Indian Powwow and Western Festival — New Jersey Vasa Park, Wolfe Road, Budd Lake, N.J. Admission fee. Emcee: Robert White Eagle. Featuring American Indian music and dance competition, native crafters, artisans and traders, history shows, storytelling, exhibits, teepee village, pony and hay rides. Traditional Indian and western foods. Information: 908 370-5299.

North Carolina

6 - 7 Eno-Occaneechi Powwow — Mebane, N.C. Information: 919 563-4640 or 563-3091.

North Dakota

6-8 Standing Rock Annual WACIPI — Fort Yates, N.D. Dance and drums. Information: 701 854-3883.

Oklahoma

5-7 Round-up Club Rodeo — Caddo, Okla. Information: 800 652-6552.

5-7 Lipe Ranch Rodeo — Claremore, Okla. Information: 800 652-6552.

5-7 Lawton Rangers Rodeo — Lawton, Okla. Information: 800 652-6552.

6-7 American Indian Exposition Rodeo — Anadarko, Okla. Information: 800 652-6552.

6-7 Invitational Rodeo — Okmulgee, Okla. Information: 800 652-6552.

6-7 Annual Powwow — Stillwell, Okla. Information: 918 696-5693 or 696-4480.

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24th ANNUAL UNITED TRIBES INTERNATIONAL POWWOW

September 9-12, 1993



3rd Annual Miss Indian Nations Pageant

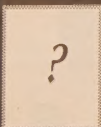
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(701) 255-3285
Fax: (701) 255-1844

continued from page 20

6-7 Kihekah Steh Powwow — Skiatook, Okla. Information: 918 393-3370.

6-8 Seventh Annual Kaw Nation Tribal Powwow — Washunga Bay, Kaw City, Okla. Emcee: Tommy Roughface; arena director, Jeff Little Walker; head man and woman dancers, John Butler and Carol Clark; princess, Marjorie Stiger. Free admission. Dancing, singing, food, arts and crafts. Contact: Frankie Lauer, 405 362-3178.

6-8 Cheyenne/Arapaho Summerfest Powwow — El Reno, Okla. Information: 800 652-6552.

6-8 Oklahoma Indian Nation Powwow — Concho, Okla. Information: 800 652-6552.

7 Junior Rodeo — Sayre, Okla. Information: 800 652-6552.

13-14 Triangle Mid Summer Consignment Sale — Shawnee, Okla. Information: 800 652-6552.

13-15 Intertribal Indian Club Powwow of Champions — Expo Building, State Fairgrounds, Tulsa. Emcees: Archie Mason and Terry Adams; arena directors, Cap Ulrey and John Peacock; host gourd clan, Osage Gourd Clan; head singer, Larry Cozad; northern drum, Whitefish Bay; head dancers, George Stabler, Nathan Smith, Amos Littlecrow, Salina No Ear Todome, Johnna Gibson, Thomas Takes The Horse. Contests (\$8,000 prize money), Arts and crafts. Admission fee. Information: 918 836-1523.

16-21 62nd Annual American Indian Exposition — Caddo County Fairgrounds, Anadarko, Okla. Emcee: Tone-kei. Indian of the year is Ben Nighthorse Campbell, U.S. senator of Colorado. World championship dance contest. Carnival, tribal dances, pageants, 5K and 10K runs, championship war dances, arts and crafts. Street parade on 16th and 21st starts at 10 a.m. Camping and rations. Information: 405 247-6651.

19-21 Annual Western Heritage Days — Bristow, Okla. Information: 800 652-6552.

19-21 Pawnee Bill Memorial Rodeo — Pawnee, Okla. Information: 800 652-6552.

19-21 101 Ranch Rodeo — Ponca City, Okla. Information: 800 652-6552.

19-21 56th Annual Rodeo & Old Cowhand Reunion — Freedom, Okla. Information: 800 652-6552.

21 Miss Cherokee Pageant — Tahlequah, Okla. Contact: Jody Ketcher, 918 456-4865.

26-29 118th Annual Ponca Powwow — White Eagles south of Ponca City, Okla. Information: 800 652-6552.

28 Seventh Annual Honor Dance — Watonga, Okla. Information: 800 652-6552.

31 10th Annual Little Miss and Mister Cherokee Contest — W.W. Keeler Tribal Council Chambers, Tahlequah, Okla. Boys and girls ages 3-4, 5-6, 7-8 and 9-10 may participate. Judging will be on personality, poise and traditional Cherokee attire. Starts 1 p.m. Trophies to winners. Copy of CDIB card must accompany entry with \$5 fee to: W. Wallace, c/o Pageant, P.O. Box 948, Tahlequah, OK 74465. Entries must be postmarked before 5 p.m. Friday, Aug. 20. Contact: M. Wal-



lace, 918 456-0671 ext. 335.

Pennsylvania

6-8 19th Annual United American Indians of Delaware Valley Powwow — Playhouse in the Park, Memorial Grove, Fairmount Park, Philadelphia. Intertribal dancing, cultural demonstrations, food, arts and crafts. Contact: Yvonne Bernardino, 215 574-9020.

South Dakota

5-8 Eighth Annual Oglala Lakota Nation Powwow and Rodeo — Pine Ridge, S.D. Emcees: Chris Eagle Hawk and Cornelius Kills Small; arena director, Mel Lone Hill. Admission fee, prize money, rodeo, dance (14 categories) and singing contest. Softball, volleyball, golf, hand games, 10K, 5K, two-mile walk, parade, horseshoe tournament, and fishing derby. Contact: Oglala Nation Powwow Committee, 605 867-5821.

25-26 Third Annual Northwest Indian Headstart Coalition Conference — Rapid City, S.D. Information: N.I.H.C.C., P.O. Box 308, Ft. Washakie, Wyo. 82514.

Utah

The Center for Indian Resources, Culture, & Life Enrichment, Inc., Ogden, Utah. The center will include North Davis, Weber, Box Elder, Morgan, and Cache Counties, Southern Idaho, Eastern Nevada, and Wyoming. It will provide space for meetings, social gatherings and promote American Indians cultural and spiritual traditions. The center will sponsor craft fairs, powwows, seminars and workshops to educate and inform both Native American and non-Indians in the traditions of various cultures. Contact: Judy Butler, 392-1638 or Molly Prince, 825-4098.

Virginia

28-29 Nansemond Indian Tribal Festival — Lone Star Lodge, Chuckatuck, Virginia. Information: 804 483-4236.

West Virginia

29-30 Fourth Annual American Indian Powwow and Festival — South Charleston, W.Va. Native American musicians, dancers and singers from throughout the United States. Information: 304 744-1261 or 746-5552.

Wisconsin

20-22 20th Annual St. Croix Wild Rice Contest Powwow — St. Croix Tribal Center, 1 mile West of Hurley, WI on highway 70. Contact: Brenda Merrill 715 349-2195.

September

Arizona

4-6 Native American Culture Fair — Locomotive Park, Kingman, Ariz. (Highway 66 and business 40). Con-

tact: Wounded Swallow, 602 753-1433.

8-12 47th Annual Navajo Nation Fair, Rodeo & Powwow — Window Rock, Ariz. All-Indian Rodeo, dancing, food, arts and crafts. Information: 602 871-6702.

9-12 Native American Culture Fair — Kingman, Ariz. Arts and crafts show. Contact: Clint Case, 602 753-1433.

25-26 Third Annual Tucson Indian Days Community Celebration & Competition Powwow — Tucson Convention Center, Tucson, Ariz. Head man and lady dancers, Paul J. Raphael and Josette Wawasuck. Over 60 major employers providing information on employment opportunities. Featuring contemporary and traditional music, fashions, food, arts and crafts. Up to \$10,000 in prizes. Contact: Bill Quiroga, 602 884-7131 or Fern Seaton, 602 383-2221 ext. 228.

California

10-12 Fourth Annual Sycuan Powwow — Emcee: Roy Track; arena director, Deleno Featherman; host drum, Eagle Mountain Singers. Drum contest, dance contest all categories, flag ceremony, food, arts and crafts. Contact: Sycuan tribal office, 619 445-2613.

18 Santa Rosa Jr. College Powwow — Information: 707 527-4479

25-26 California American Indian Days Celebration — Balboa Park, San Diego, Calif.. Dancing, food, arts and crafts. Information: 619 281-5964.

25-26 Celebration '93 — Porterville Fairgrounds, Porterville, Calif. Emcee: Tom Phillips; head southern and northern drums, Eagle Claw singers and Ironwater. Over \$9,000 prize money. Cultural demonstrations; food (buffalo barbecue); over 100 artists. Information: 209 784-4509.

Colorado

4-5 Durango Ghost Dancer All-Indian Rodeo — La Plata Fairgrounds, Durango, Colo. Information: 303 247-1666.

16-19 Southern Ute Fair and Powwow — Ignacio, Colo.

Connecticut

11-12 1993 Hede Heweche Multi-Nation Native American Indian Society Wahz Cha's Honor Powwow — Camp Salt Rock, Baltic, Conn. Emcee: Red Thundercloud. Traditional Cherokee weddings, authentic Ohmaha naming ceremony. Food, dance and crafts. Traders welcome. Information: 203 445-1923.

16-19 Schemitzun 93 Second Annual Fest of Green Corn and Dance — Hartford Civic Center, Hartford, Conn. \$200,000 to be awarded at what is expected to be the world largest gathering. Emcees: Danny Seaboy and Orville Kirk; arena directors, Gerald Cleveland, Sr. and Dayton Seaboy; invited drums: Eyabay, Whitefish Bay, Eagle Tail, Red Earth, Eagle Mt. Haystack, Blacksone, Elk Whistle, Assiniboine Jr., Fly In Eagle, Pipestone Creek, Northern Wind, Red Lake, Red Bull, Black Lodge, Bad Lands, Sun Eagle, Iron Wood, Eagle Whistle, Sioux Assiniboine, Smokeytown, Stoney Park, Chiniki Lake, Eagle Feather, Mandaree, and Blackfoot Crossing; host drums, White Fish Jr's, Young Blood, Wahpe Kute, Grey Horse Singers, Ft. Oakland Ramblers, and Bear Clan; special events — hoop dancing; arts and crafts; native entertainers Charlie Hill, Williams & Ree, Joanne Shenandoah, Redbone, Buddy Big Mountain, Floyd Westerman, Clyde Rollette, Laughing Woman and Eagle Wing, Mixashawn, Keith Secola, and Shingoose. Contact: Wayne Reels 203 536-2681 or Boye Ladd 306 522-6049.

Indiana

3-6 Tecumseh Lodge Labor Day Powwow — Tipton, Ind.

25 Keepers of the Dream Benefit Powwow — Lake County Fairgrounds, Crown Point, Ind. Contact: Sue, 219 663-4889.

25-26 Turning Leaves Festival — Old Indiana Fun Park, Thorntown, Ind.

Kansas

11 Warriors Society Powwow — Mid-America All-Indian Center, 650 North Seneca, Wichita, Kan. Gourd and intertribal dancing, arts and crafts. Information: 316 838-4277.

11-12 5th Annual Indian Arts Show

continued on page 22



- ✓ American Indian Movement's 25th Anniversary Celebrating 25 Years of Self-Determination
- ✓ Aim National Convention Sept. 1-3
- ✓ Concert Friday, Sept. 3
- ✓ Traditional Powwow Sept. 4-6, 1993
- ✓ \$7 Button for all weekend
- Children under 6 and elders free
- for more information (612) 724-3129

Fort Snelling State Park, Minneapolis, MN.

continued from page 21

and Indian Market — Haskell Indian Junior College, Lawrence, Kan. Information: 913 864-4245.

25-26 13th Annual Baxoje Fall Encampment — Powwow grounds, White Cloud, Kan. Contact: Pete Fee, 913 595-3367, Tom Ogden (traders) 913 742-2154.

Kentucky

11-12 Trail of Tears Indian Powwow — Hopkinsville, Ky. Emcee: Chief Fred Bushyhead. Dance contest; \$5,000 prize money; tipi contest; no admission or entry fee. Limited camping. Information: 502 886-8033.

Maine

4-6 First Light Traditional Powwow — First Light Powwow Grounds, Athens, Maine. Contact: Al Grayhawk, 207 654-3981. Arena director, Al Grayhawk; host drums, Walking Bear Southern traditional, Roaming Buffalo Wampanog drum Neegoodgook drum Malaseet Tobique. Arts and crafts, storytelling exhibits, legend keepers, birthing sweat. Proceeds go to First Light Freed Native American Childrens Museum.

Massachusetts

4-6 Mohawk Trail Traditional Powwow — Indian Plaza, Route 2 Mohawk Trail, Charlemont, Mass. Dancing, drumming, singing, and arts and crafts. Information: 413 339-4096, or vendors contact Little Bear, 603 882-6607.

11-12 13th Annual Nipmuck Traditional Powwow — Greenbrier Park, Oxford, Mass. Contact: Chief Wise Owl, 508 943-4569. Emcee: White Thunder, host drums, Eastern Singers. Storytelling, exhibits, traders, arts and crafts.

11-12 Annual Chief Red Blanket Memorial Powwow — Plug Pond, Mill Street, Haverhill, Mass. Information: 617 884-4227.

Michigan

11-12 32nd Annual Grand Valley American Indian Lodge Traditional Powwow — Riverside Park, Grand Rapids, Mich. Honoring Chief Ike Peters. Public auction. Emcee: Leroy Malatterre; arena director, Jim Wesaw; prayer, Sam Bush; head veteran, Frank Bush; head male and female dancer, Steve Antoine and Julie Bloch; host drum, Blue Lake Singers. Contact Gene Peters, 616 698-6788 or Kay Shagona-bay, 616 245-1359. Trader information, 616 281-3640.

25-26 6th Annual Wood Lake Powwow — Jones, Mich. Contact: Bud and Phyllis Lightfoot, 219 264-4828.

26-27 Pine River Gathering Traditional Indian Powwow — I-94 to Wadhams, 1/2 mile north to Stein Road, 1190 Stein Road, St. Clair, Mich. Pre-1840 rendezvous, 3-Bar-B Rodeo, A "living history" family event. Emcee: Sam Bush; arena director, Jim Wesaw; head dancers, George and Sid Martin; host drum, Skin Tones. Contact: Bruce, 616 281-3640.

Minnesota

1-6 25th Anniversary of the American Indian Movement Celebration/Reunion — Fort Snelling State



Park, across from Minneapolis/St. Paul International Airport. All movements, organizations tribal government leaders, indigenous peoples, friends and supporters, solidarity groups from North, Central and South America and worldwide are welcome to attend. Information: 612 724-3129.

Late Wee-Gitchie-Ne-Me-E Powwow — Leech Lake Veterans Memorial Grounds, Cass Lake, Minn. Contact: Sid Jones or Henry Harper, 218 335-6960 or 218 335-8289. Emcee: Leroy Strong. Prize money. Jr. boys and girls competition, special contest.

3-6 American Indian Movement Anniversary Powwow & Youth Olympics — Ft. Snelling, St. Park, Minneapolis, Minn. Information: 612 724-3129.

17-19 1993 Mah-KATO Traditional VACIPI Honoring the 38 Dakota — Land of Memories Park, Mankato, Minn. Information: 507 931-9149.

Montana

3-6 Ashland Labor Day Powwow — Ashland, Mont. Contact: LaDonna Eagle or Teddy Woodenthigh, 406 784-2713 or 406 784-2193.

Nevada

9-12 Native American Culture Fair — Riverside Casino parking lot, Laughlin, Nev. Information: 602 753-1433.

New Mexico

24 Rug Weavers Auction — Crownpoint, New Mexico. Information: 505 786-5302.

North Carolina

16-17 17th Annual Guilford Native American Association Cultural Festival Powwow — Castle McCulloch, 6000 Kersey Valley Road, Jamestown, NC. Information: 919 273-8686. Emcee: Ray Littleturtle. \$5,000 prize money competition for dancers. Drum competition. Traditional and contemporary artisans displaying work in pottery, beadwork, hand-woven baskets and stone carvings.

24-25 Indian Trail Powwow — Indian Trail, North Carolina. Information: 704 273-8686.

24-26 KITUWAH American Indian National Arts Exposition — Civic Center, Asheville, N.C. Exhibitor dancing; host drum, Pass Creek Singers, Pine Ridge Sioux Singers and Rose Hill Singers from Sac & Fox; educational programs; and wisdom keepers' talks. Information: 704 252-3880.

Oklahoma

2 Second Annual Junior Miss Cherokee Pageant — W.W. Keeler Tribal Complex Council Chambers, Tahlequah, Okla. Contestants ages 11-13 may compete. Trophies given. Contestants judged on traditional attire, personality and an essay of 50 words or less (subject: "If I were the chief of the Cherokee Nation, one thing I would do for Cherokee children is..."). Copy of CDIB card and \$5 must accompany

entry. Entries must be postmarked by 5 p.m., Friday, Aug. 20. Send to: W. Wallace, c/o Pageant, P.O. Box 948, Tahlequah, OK 74465. Contact: Wallace, 918 456-0671 Ext. 335.

2-5 Cherokee Nation Holiday — Cherokee Heritage Center, Tahlequah, Okla. Indian games, sports tournaments, parade, 8K run, powwow, pageants, rodeo, arts and crafts. Players must have Certificate Degree of Indian Blood (CDIB) card. Tracy Byrd will perform Sept. 1 at the Cherokee Rodeo Club Arena in conjunction with the holiday. Information: 918 458-5698.

3-4 State Prison Rodeo — State Penitentiary, McAlester, Okla. Featuring inmates competing in wacky rodeo events. PRCA contestants also compete in steer wrestling and calf roping. Information: 918 423-2550.

9-12 Autumn Magic Celebration — Citywide, Guthrie, Okla. Market, parade, women's National Finals Rodeo, 10th annual Guthrie Road Celebration and the 14th International Tom Mix Festival. Information: 405 282-1947.

13-15 1843-1993 International Indian Council — Western Hills Guest Ranch, Sequoyah State Park, Tahlaquah, Okla. Information: 918 458-9557. Panel discussions on ethocide. Sovereignty and Indian Nations; reclaiming the land, language and cultural preservation, health, economic/business development. Tribal exhibits, social and cultural events, storytelling, games, drama and tour.

17-19 Indian Summer Festival 93 Contest and Traditional Powwow — Bartlesville Community Center, Bartlesville, Okla. Inter-tribal fine arts show and competition; Lacrosse tournament Saturday and Sunday; storytelling; food; crafts and games. Information: 918 337-2787.

South Dakota

25-26 Traditional Wacipi Powwow — Elmen Center, Augustana College, Sioux Falls, S.D. Northern Plains Tribal Arts '93, preview of winning pieces and reception. Information: 800 658-4797.

Virginia

10 - 11 Indian Heritage Festival & Powwow — Martinsville, Virginia. Information: 703 666-8600.

West Virginia

17-19 25th Treasure Mountain Festival — Craft demonstrations, quilt show and sale, horseshoe pitching contests, trail ride, parade, and food. Contact: Judy Landes, HC 60 Box No. 83-A, Franklin, W.Va. 26807-9707.

Wisconsin

10-12 Indian Summer Competition Powwow — Wisconsin Lakefront, Milwaukee, Wis. Emcees: Artly Skenador and Eddie Benton; judges, Sonny and Penny Smart. Prize monies, \$30,000. Contests: Miss Indian Summer Princess; drums; dances; exhibits and demonstrations; tribal villages; and food. Information: 414 774-7119.

continued on page 16

Chumash settling with Wal-Mart on burial site

PASO ROBLES, Calif. — Chumash Indians fighting construction of a new Wal-Mart store in central California were reported close to an out-of-court settlement with the developer in late July. Attorney Jamie Nichols of Santa Barbara, Calif. told NASS that his clients, the Chumash, are considering an offer by the developer and Wal-Mart Corporation to re-configure the design of the store and its massive parking area to avoid destruction of an ancient Chumash burial site.

As reported last month, a group of Chumash Indians sued the city of Paso Robles to prevent certification of construction plans for a Wal-Mart store on a hill near the Salinas River. At issue was the proposed leveling of the Chumash village of Sososquiquia to allow the store to be seen by motorists passing on nearby California Highway 101.

Although construction of the store would not affect the village, the parking lot for the shopping complex is designed to sit on top of the cemetery.

Potentially hundreds of burials would have turned up during leveling of the village and cemetery so the Chumash sued to prevent certification of the environmental study. After a preliminary hearing in Superior Court in San Luis Obispo, Calif. on July 8, representatives of the developer offered an out-of-court settlement to the Chumash. Details of the offer and potential settlement were not available.



Classifieds

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Experienced advertising sales representatives to sell advertising in their local areas. Part or full-time. Contact: Dee Whisenhunt, Advertising Director, Native American Smoke Signals, 20175 Stagecoach Trail, Mayer, AZ 86333. Phone: 602 632-8008 or 602 274-3833.

Place Your Classified advertising with SMOKE SIGNALS

In 1843, a conference was held for 4 weeks in Tahlequah, Oklahoma which was attended by (4,000) four thousand American Indians including delegates from 18 Tribes who came from throughout the western United States.

John Ross, the Principal Chief of the Cherokees, was the primary organizer of the event whose purpose he explained in the opening...

"Brothers, it is for renewing in the West the ancient talk of our forefathers, and of perpetuating forever the old pipe of peace, and of extending them from nation to nation,

1843-1993 INTERNATIONAL INDIAN COUNCIL

SEPTEMBER 13-15, 1993

Tahlequah, Oklahoma

For further information, contact: Cherokee Nation 1843 International Indian Council,
P.O. Box 948, Tahlequah, Oklahoma 74465
918-458-9557 Or 918-456-0671 Ext. 540

SEE DETAILS BELOW

and of adopting such international laws as may redress the wrongs done by the people of our respective tribes to each other, that you have been invited to attend the present Council. Let us therefore, so act that the peace which existed between our forefathers may be pursued, and that we may always live as members of the same family."

It is in that same spirit of peace, friendship and unity that again,

150 years later, we invite you to this present

International Council of American Indian Nations.

"We should," in the words of John Ross, "therefore, extend the hand of peace from Tribe to Tribe, till peace is established between every Nation of Red Men within the reach of our voice."

1843-1993 International Indian Council

**Media Room
& Tribal Exhibits**
Open to participants throughout conference

**Inter-tribal Social
& Cultural Events**

**Traditional Foods & Beverages
Story Telling
Traditional Music
Games
Drama &
Tour Of The
Tsa-La-Gi
Heritage Center**

All participants are encouraged to dress traditionally for the final day ceremony & dedication

1843 Pavilion

A wooden pavilion was constructed for the 1843 council meeting. The original pavilion was destroyed long ago. A replica constructed for the 1993 conference will be preserved to allow all future generations to look at the site pictures & accounts of both the 1843 as well as the 1993 historic Gathering of Indian Nations.

PURPOSE:

• To commemorate the 1843 International Indian Council at this

150th Anniversary

• To renew friendship & peace among Indigenous Tribes of the Western Hemisphere
• To offer indigenous solutions to world problems to the international community
• To adopt a resolution to the United Nations recognizing Indigenous Law, Medicine, Environmental Wisdom & Practices
• To commemorate the United Nations "Year Of Indigenous People"

Monday, Tuesday & Wednesday
September 13, 14, & 15, 1993

PANEL DISCUSSIONS

Ethnicide

- Media Stereotypes (Public Domain Cartoons)
- Film
- Mascots
- Indian Graves Act

Sovereignty And Indian Nations

- Intertribal Relations
- Federal & State (Province) Relations
- World View

Reclaiming The Land

- Toxic Waste Storage
- Aboriginal Title & Land Rights

Language/Culture Preservation

- Language & Instruction
- Language & Thought-Culture Bound By Language
- Culture: Evolution, Revolution, Preservation

Health

- AIDS
- Alcohol & Drugs
- Traditional Medicine

Economic/Business Development

- Infrastructure
- Resources
- Technology

Hear & Interact with the many invited speakers, panelists & special guests including:

Wilma P. Mankiller
Principal Chief of the Cherokee Nation

Peterson Zah
President of the Dine' (Navajo) Nation

Oren Lyons
Representative of the Council of Chiefs Onondaga Nation

N. Scott Momaday
Pulitzer Prize Winner
Author of "House Made Of Dawn"
(*Appearance subject to availability)

Harrison Bull
Four Nations

The Council of the Cherokee Nation, Principal Chief & Deputy Principal Chief invite the Nations & Tribes from North, Central & South America to join us for this historic event

Registration Fee \$150
Includes all conference events & participation, continental breakfast, luncheons & dinners transportation to & from Tulsa Airport to Tahlequah.

Make your reservations before August 1, 1993
In order to guarantee your participation.

Lodging is not included in the registration fee.

Western Hills Guest Ranch at Sequoyah State Park is holding a block of rooms at a special conference rate. Please call 918-772-2545 to reserve your accommodations. Rooms are going fast, so please make your reservations today!

Register Today
to insure your place in this History Making Event!

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1843 International Indian Council
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VOICE OF THE NATIONS

Where are the Indians in this photo?

Peltier may
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for clemency

Signs point
to nuclear
dump on
Native land



